EARTH FIRST!

MABON EDITION

September 23, 1987 Vol. VII, No. VIII

THE *RADICAL* ENVIRONMENTAL JOURNAL TWO DOLLARS

Redwood Tree Climbers

by Greg King

Vividly I remember the burl: massive, gnarled, mending the midsection of a Coast Redwood 12 feet in diameter, perhaps 2000 years old. The view — south into the heart of Headwater Forest — was from 130 feet above the forest floor, as I rested on a three by six foot plywood platform just under an ancient old growth canopy.

During Earth First!'s latest offensive to save the world's last untrampled, uncut Redwood forest, I stood with Jane Marie Cope as a witness against a war as brutal as any human carnage. Ours was the second EF! aerial occupation of the Pacific Lumber Company's (PALCO's) virgin forests since our May 17 action (see Litha 87), which was the first Redwood occupation in history.

"Owned" by PALCO's new masters — MCO Corporation, MAXXAM Corporation, and Houston rape-and-run businessman Charles Hurwitz — Headwater Forest in Humboldt County, northern California, is — at less than 5000 acres — the world's largest known stand of roadless virgin Redwood, the last Redwood wilderness. Yet, without direct action, Headwater Forest would join the incalculable ranks of unique ecosystems lost forever.

In July our group scheduled an action for the last weekend of August. Oregon Earth First! and the Cathedral Forest Action Group would by then be concluding the summer's Kalmiopsis campaign, in the northern Klamath-Siskiyou bioregion. Their talent proved invaluable when the action hit.

Reconnaissance being a must, Reta Urn and I at midnight, August 9, hiked to Headwater Forest, camping at the headwaters of Little South Fork Elk River, the world's least degraded Redwood stream. Here is found timber harvest plan (THP) #1-87-240, a proposed 124-acre clearcut. But this plan and two others were temporarily stalled in litigation, and on August 10 we moved through dense old growth underbrush to the northeast panhandle of Headwater Forest, now under destruction.

Here we found THP #87-427, a 385-acre "modified select cut." This new "alternative prescription" was designed by PALCO to avoid lawsuits, and "modified" to leave one tree per acre. THP 427 includes the last virgin forest in Elk Head Springs, the highest reaches of the South Fork Elk River. Elk Head Springs consists of countless tiny drainages separated by slopes of massive trees and thick undergrowth reaching far over one's head. The water remains pure, not yet having been turned brown by soil erosion from tree cutting.

The rectangular expanse of forest at THP 427 is perfect for tree sitting. The walls of standing old growth adjacent to clearcut land lend themselves nicely to banners, and the distinctiveness of healthy forest compared with adjacent injured terrain is startling.

On August 19, the California Department of Forestry (CDF) ignored the California Environmental Quality Act (CEQA) and the California Forest Practice Act and approved THP 427. The next day, 17-ton tractors were ripping new roads through the stand.

On August 27, Earth First!'s Nomadic Action Group (NAG) arrived. It included: Valeri Wade, who that day ended ~~a 20-day jail term~~ for occupying a 92-foot logging yarder in the North Kalmiopsis; tree climbers Phil, Tim, Madrone, Barry, Duff, and Soul; and supporters Joanne, Clear Blue Lou, Helen, Daniel, Kelpie, and Karen. Six locals rounded out the solid team.

A crew of 15 carried 500 pounds of climbing gear, food and clothing eight miles to base camp. Work began at dusk. Tim, Urn, Archdruid, Daniel, Val and I climbed carefully from base camp — across the river from the site — up the ridge to PALCO roads on which we crossed the stream and entered the grove. At the bridge, Archdruid left for his security position, up the main haul road, with portable CB radio.

We chose two eight-foot diameter trees facing the northern clearcuts, and a second wave of climbers and supporters began work. At 8 PM Mokai, Phillip, Urn and Tim — using a tandem system to spur-climb the trees — began their long ascent. By 4 AM they had equipped a tree for me with platform and girth hitches for hanging supplies, and one hour later finished Jane's tree. Using mechanical ascenders, Jane and I climbed fixed ropes to the platforms. I'd never been more than 30 feet up a tree, but adrenaline — the drug of a new generation — made the climb easy. We then used a pulley system to haul up food, clothing and water for two weeks.

Greg King and Jane Marie Cope 130 feet up in the Redwoods. Photo by David Cross.

We were not discovered until Monday morning, August 31. A logger noticed my banner ("FREE THE REDWOODS") and ran over. Soon the entire crew strolled over to gawk and comment. Peer pressure and managerial oppression, however, forced the loggers away from us for nearly the entire action.

Soon two Humboldt County Sheriff's deputies arrived, as did three PALCO security crew members. The deputies, shouting upward, offered their opinion that we were trespassing. I replied that MAXXAM had abrogated its right to private property via its destruction of same; and Jane said, "I'll come down when they stop cutting the old growth."

PALCO chief of security Carl Anderson has the job of guarding MAXXAM's tools of ruin — tractors, skidders, loaders, and other heavy machinery representing millions of dollars. Our infiltration and occupation of the grove was embarrassing for Anderson, and on Tuesday he attempted ending this embarrassment by having a professional tree climber tear down my banner.

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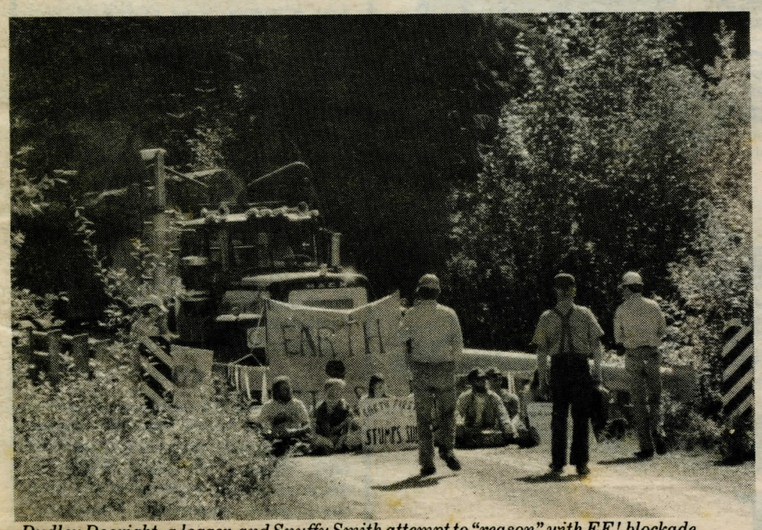
Washington Old Growth Campaign

(Or, How EF! Stopped the Forest Service Without Being Stopped by Them)



Dudley Dooright, a logger, and Snuffy Smith attempt to "reason" with EF! blockade team. Photo by Bullwinkle.

by Daniel Kirkpatrick

Editor's note: In an extraordinary late August action, Washington Earth First! confounded the Forest Service by shutting down a logging and roading operation in the North Cascades for over a week. Although the EF!ers were prepared for arrest, none occurred. (The local sheriff was reported as saying that the EF!ers were only trying to save the wilderness and he wasn't going to arrest them for that!) The following is a report on this amazing and encouraging caper.

Fred Beckey, author of the climber's guide to the area, mentions in an aside that "Extensive logging in valleys and lower slopes has blemished the appearance" of the Illabot Creek area. From a summit — Beckey's preferred vantage — that may be an accurate statement. But down in the valley, where the logging is taking place, the picture is far more than "blemished." The destruction goes even beyond roads and clearcuts: Illabot Lake, sizable and blue on my 1966 quadrangle, is now thoroughly silted in from erosion.

In my attempts to learn about this prominent valley on the west slope of the Cascades, I found three maps: the 1966 USGS quad, a 1974 National Park Service map, and a 1987 Forest Service map. Each shows the Illabot Creek road advancing into a pristine area at the edge of the Glacier Peak Wilderness. As you read this, that road is being pushed even further.

Enter Earth First! August 18th, 20 EF! renegades invaded the roadbuild-

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EARTH FIRST!

NO COMPROMISE IN THE DEFENSE OF MOTHER EARTH!

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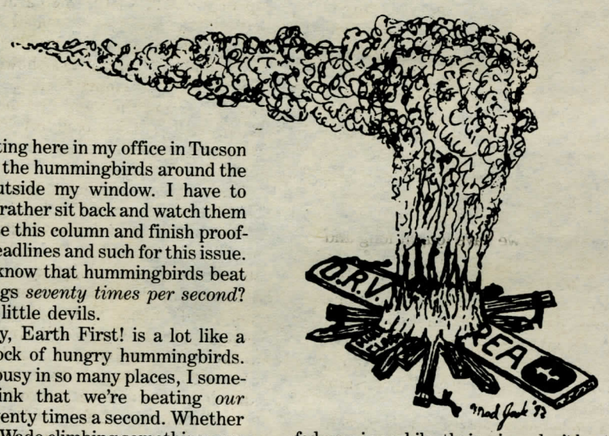
Around the Campfire



I'm sitting here in my office in Tucson watching the hummingbirds around the feeder outside my window. I have to admit I'd rather sit back and watch them than write this column and finish proofing the headlines and such for this issue. Did you know that hummingbirds beat their wings *seventy times per second*? Amazing little devils.

Actually, Earth First! is a lot like a crazed flock of hungry hummingbirds. We're so busy in so many places, I sometimes think that we're beating *our* wings seventy times a second. Whether it's Valeri Wade climbing something new and hanging a banner on it, or some unknown rock climber/artist painting another crack down another damn, or Roselle stirring up trouble somewhere else (it does admittedly require a considerable leap of imagination to visualize Roselle as a hummingbird), or monkeywrenchers creeping about at night throughout this broad land of ours caring not for the glory but only for the deed, or Tucson EF! showing up at a hearing and outnumbering even the Sierra Club . . . well, you know what I mean. Buzz, buzz . . .

Unfortunately, even these seemingly-immortal blithe spirits of the air need sustenance periodically. That's why they come to the feeder by my window, or snatch gnats from a perch on the Ocotillo, or cozy up to the flowers on the barrel cactus. When you have a spare fiver or c-note, you can be a hummingbird feeder, too. Stuff it in an envelope and send it where it can do some good — say, to the Nomadic Action Group or a local Earth First! group.

You'll soon be receiving a reminder of the EF! hummingbirds' need for nectar. We recently sent out a letter from the Nomadic Action Group to the *EF! Journal* mailing list asking for donations and Mike Roselle discusses it a little more in a guest editorial this issue. Be generous. If those NAG hummingbirds don't get fed once in a while, their wings don't beat.

As important as NAG is, we are also partial to the hummingbirds in the far-flung local groups of Earth First! and we will mail out our usual fund appeal for them and the EF! Foundation in November. Let's not think of your donation as money. It's high powered fuel to keep those little wing muscles buzzing.

This is a good place to mention the policy of *The EF! Journal* concerning our mailing list. It is absolutely confidential. We shred your envelopes, resub or sub forms, and order forms (after we process them, of course!). We do not sell, loan, or otherwise distribute our subscription list to anyone, including local EF! groups or even the Nomadic Action Group. We do sometimes send out mailings — action alerts, local newsletters, and the funding appeals — for entities within the Earth First! movement such as local groups or NAG, but our mailing list itself is never given out. The other autonomous elements within EF! such as local groups and NAG maintain their own separate mailing lists. If you wish to receive your local EF! group's newsletter or NAG alerts, contact them directly. *The EF! Journal* does not maintain or control these other mailing lists. For example, if you send us a change of address but are also on the mailing list for, say, Bay Area EF!, you need to send them a change of address as well.

One place where the EF! hummingbirds are buzzing more and more is along the eastern spine of the continent — the Appalachians. These eastern hummers are going to make EF! into a truly national instead of merely western group. To aid in that, John Davis will be flying out to the Anti-clearcutting Pow Wow in Indiana and then on to the Appalachian Rendezvous.

And I'll be buzzing off to New England this winter to conduct a workshop on Earth First! and Earth Defense for the Rowe Conference Center in the Berkshires of Massachusetts. I'd like to invite you New England EF!ers to join me and some of the key EF! organizers in New England there the last weekend of January, 1988, for some strategizing, good vegetarian food, and fine cross-country skiing. Write: Rowe Conference Center, Kings Highway Road, Rowe, MA 01367 or call (413)339-4216 for a copy of their brochure and information on how to attend. Hurry! Space is limited.

While I am in New England I would be happy to speak in the area before or after the Rowe Conference if any of you wish to arrange something at a college or in a community. Contact Bob Kaspar, the new coordinator of the EF! Speakers Bureau, 305 N. 6th St, Madison, WI 53704, (608)241-9426, to set that up. By the way, Bob is now handling all of my speaking arrangements so contact him instead of me for such matters. He will also soon be announcing the availability of a brochure on the EF! Speakers Bureau which will list the two or three dozen speakers, musicians, and poets represented by it.

As Earth First! has grown over the last several years, there have indeed been some growing pains. With our increased visibility, we have also come under increased attack. It's not surprising that Sen. Jim McClure of Louisiana-Pacific — oops, I'm sorry, I mean *Idaho* — has lashed out at EF! and me personally on the Senate floor, but the vitriol in recent attacks on Earth First! and Deep Ecology by a number of leftists of one stripe or another has been surprising. In our Samhain issue we will have a dialogue about that. Stick around — it should be fun.

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HARVEST

EARTH FIRST!
Mabon Edition
September 23, 1987
Vol. VII, No. VIII

Earth First! The Radical Environmental Journal is published by Ned Ludd Books and is an independently owned newspaper within the broad Earth First! movement. It is not the "official newsletter" of the Earth First! movement. Entire contents are copyrighted 1987, but we are pleased to allow reprinting if credit is given, except for those articles specifically copyrighted by the author. Art and photographs are copyrighted by the individual artist or photographer and permission to use must be received from them. *Earth First!* is a forum for the no-compromise environmental movement. Responsibility rests with the individual authors and correspondents. The contents do not necessarily represent the viewpoint of this newspaper, the Earth First! movement, local Earth First! groups or individual Earth First!ers.

Although we do not accept the authority of the hierarchical state, nothing herein is intended to run us afoul of its police power. *Agents provocateurs* will be dealt with by the Grizzly Defense League on the Mirror Plateau.

Contributions are welcomed and should be typed or carefully printed, *double spaced*, and sent with an SASE if return is requested. Art or photographs (black & white prints preferred, color prints or slides OK) are desirable to illustrate articles and essays. They will be returned if requested. Due to our tight budget, no payment is offered except for extra copies of the issue.

All material should be sent to Earth First!, POB 5871, Tucson, AZ 85703, except for poetry which should go to Art Goodtimes, Box 1008, Telluride, CO 81435.

Dave Foreman, Editor & Publisher
John Davis, Managing Editor
Kris Sommerville, Business Manager
Charles Connor & Lainie Levick, Snake Oil & Trinkets
Helen Wilson, Cartography
Mike Roselle, Roving Editor
David Cross, Roving Editor
Roger Featherstone, Roving Editor
Art Goodtimes, Poetry Editor
Christoph Manes, Associate Editor

Contributing Editors and Correspondents: Bill Devall, John Seed (Australia), Rick Davis (Japan), George Wuerthner, Skywalker, Karen Pickett, Reed Noss, T.O. Hellenbach, Arthur Dogmeat, Howie Wolke, Robert Streeter, Chim Blea, Lone Wolf Circles, R. F. Mueller, Michele Miller, Barbara Dugelby, Tom Stoddard, Ned Powell, Doug Peacock, Sally Miller, Paul Watson, Peter Bralver, Mary Bird, Mike Jakubal, Rod Coronado, Dan Dagget, Steve Marlatt, John Patterson, Jean Ravine, Michael Robinson, Dennis Fritzinger, Greg King, Randall Restless, Rabinowitz, Lynn Jacobs.

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Contributing Photographers: David Cross, Roger Featherstone, George Wuerthner, Howie Wolke, Doug Peacock, Scott Smith.

Mailing: Tucson Earth First! Group

Please send any newspaper clippings mentioning Earth First! or dealing with subjects of interests to us at POB 5871, Tucson, AZ 85703. Clippings about monkeywrenching of any kind would also be appreciated. Thank you!

Campfire . . .

Continued from page 2

This issue, too, has some fun in it, as we try to wrap up the ongoing discussion between Andy Schmookler and his various anarchist critics within EF!. I'd like to commend everyone in this year-old debate for the considerate, yet still impassioned, way it has been conducted. It's been a good example of how you can discuss something of high emotional content and controversy within your tribe.

We're very pleased to feature in this issue an important article from Prof. George Sessions, co-author of *Deep Ecology*. George takes a good hard look at the various New Age philosophers and finds them mired in the same old anthropocentrism as the Modern Age.

Other features in this issue include Gary Snyder's seminal essay on "Reinhabitation," which he is kindly allowing us to reprint from his book *The Old Ways* (available, by the way, from EF! Books in the back of this issue). And Lynn Jacobs presents a summary of his indictment of the public lands welfare ranching industry.

John Davis and I are beginning to select the more significant articles and essays published in *The Earth First! Journal* over the last seven years for possible inclusion in our anthology, *Putting the Earth First!*, which will be a book of the best from these pages. If you would like to recommend your preferences for inclusion in it, drop us a note. Chapters will include Deep Ecology, Visionary Wilderness, Book Reviews, Humor & Other Creative Works, Land "Management," Critiques of the Environmental Movement, Lifestyle, Investigative Journalism, and Direct Action. We will probably sprinkle gems from Dear Shit Fer Brains and Nemesis News Net through the book.

I'm also finishing the draft of *The Big Outside*, the inventory Howie Wolke and I have done of the remaining large roadless areas in the US regardless of ownership (100,000 acres or more in the west, 50,000 in the east). If you are an expert on roadless areas for any state or region and would like to review the draft for your area, drop me a note. This book is scheduled for publication by Ned Ludd Books in the first half of 1988.

Now back to the hummingbirds.

—Dave Foreman

The Post Office does not forward Third Class Mail but they do charge us 30 cents apiece to to send us your change of address. Please send us your change of address promptly so you do not miss an issue of *Earth First!* and we do not have to pay the Post Office to receive it. Some people using clever aliases are not receiving their copies of *Earth First!*. Be sure to notify your postperson that "Attila the Hun" or "The Animal" receives mail at your address.

USUAL DISGUSTING PLEA FOR MONEY

The Earth First! movement runs on your financial support. We don't need as much as other groups since we are grassroots, volunteer, decentralized and have low overhead. Moreover, you get to select where your hard-earned money goes. Don't send your contributions to this newspaper, send them directly to one of these hard working groups:

***Earth First! Foundation, POB 50681, Tucson, AZ 85703**
(contributions to the Foundation are tax-deductible)

***Nomadic Action Group (Mike Roselle), POB 83, Canyon, CA 94516**

***Biodiversity Task Force, Jasper Carlton, POB 2461, Gainesville, FL 32601**

***Colorado Earth First!, POB 1166, Boulder, CO 80306**

***Arizona Earth First!, POB 5871, Tucson, AZ 85703**

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***Washington Earth First!, POB 95316, Seattle, WA 98145**

***Santa Cruz Earth First!, POB 344, Santa Cruz, CA 95061**

***New Mexico Earth First!, 456 Amado St, Santa Fe, NM 87501**

***Los Angeles Earth First!, 13110 Bloomfield St, Sherman Oaks, CA 91423**

This fundraising appeal is placed as a service to the Earth First! movement. ***THANK YOU for your support!***

SCHEDULE

***Earth First! The Radical Environmental Journal* is published 8 times a year on the old pagan European nature holidays: Samhain (November 1), Yule (December 21 or 22), Brigid (February 2), Eostar (March 21 or 22), Beltane (May 1), Litha (June 21 or 22), Lughnasadh (August 1), and Mabon (September 21 or 22). Deadlines for articles are three weeks before the cover date: October 10, December 1, January 10, March 1, April 10, June 1, July 10, and September 1. The newspaper is mailed Third Class on the cover date. First Class delivery is available for $10 extra a year. Surface delivery outside the USA is available for $25; airmail delivery overseas is available for $40 a year.**

Guest Editorial
Nomadic Action Group

by Mike Roselle

In my view, Earth First! means direct action. In fact, it is because of direct action that EF! exists. Even before there was the *Earth First! Journal* or Earth First! Foundation, before local groups and contacts, even before there were shitters at the Round River Rendezvous; Earth First! existed because of a few people's commitment to taking action on behalf of Mother Earth, and letting those actions speak for our philosophy. We all know that actions speak louder than words. Our direct actions have earned us the recognition of organizations and people from around the world. Readers of this paper have followed those actions. These have been more than just a few symbolic protests; they have been campaigns that have won protection for endangered wilderness and have stopped some developments dead in their tracks.

This has not been easy. With shoestring budgets we have fought long and hard battles, with a small group of committed activists, against government agencies and multinational corporations. We have been arrested, beaten, jailed, sued and attacked in the press, but we have made real progress toward our goal of protection for Earth's vanishing wilderness.

As we have struggled, our movement has grown. It has become stronger because of this growth, but there have also been changes. Those changes and growth have been anticipated because we have always felt that there were more of us out there than we knew about. We wanted to make contact, and to organize ourselves into an effective force. Otherwise we would have never put out a newspaper or organized a foundation. The photocopied, typewritten newsletter would have been enough to reach each other, and we could still fund actions with pocket money and contributions from a small handful of faithful donors.

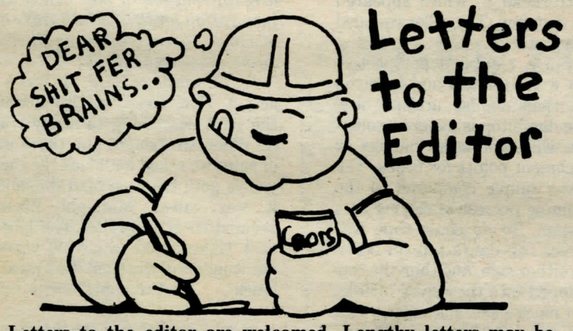
But now we have a highly acclaimed newspaper, and a foundation complete with a board of directors who raise funds. We have local groups and contacts and are raising more money than ever. But the fact of the matter is that your subscription to the Journal gets you a fine newspaper, and helps provide many other services to the movement, but it does not primarily fund direct action. Your contribution to the EF! Foundation may help finance a slideshow, roadshow, tabloid, or wilderness proposal, or fund research for an article for the Journal, but it does not fund direct action (for legal reasons). And just as the Journal and the Foundation could not operate effectively on the budgets they had in 1983, neither can EF!'s direct action projects.

Since the beginning of the year, I have been trying to alleviate some of the pressure on EF! activists by trying to raise more money for our campaigns to be used exclusively for direct actions. Many of you have responded generously to the Nomadic Action Group fundraising appeals in the Journal.

We do a lot for the little money we spend. NAG spent slightly over $1000 on the North Rim uranium mining action after the RRR. That covered everything from Roger's slide show of the mine site and surrounding area used to orient activists, to the sending out of over 50 press releases and making follow up phone calls to the media in a four state area. We also supplied banner making material and rented a motel room for press work and showers. As a result, we were much better prepared for this action than any previous post-RRR action. That paid off in many ways, most of which are obvious to anyone who was there.

There are many more examples of NAG's effectiveness. The battle to protect the North Kalmiopsis roadless area in Oregon has had considerable NAG support, as has the campaign to protect old growth redwood in northern California. Credit needs to be given to local groups, such as Northcoast EF! groups in California involved in the MAXXAM campaign, but any of them would acknowledge the value of the "outside agitation" and support from NAG. In fact, it is not so much a matter of locals and outsiders as a concerted and coordinated effort that draws on the skills of many EF!ers and counts on the mobility and flexibility of some of those EF!ers who do not live close to the campaigns. NAG has also been involved in campaigns in Wyoming, Colorado, and Montana in the last couple years; and now in Washington, DC, NAG will play major role in organizing a protest at the World Bank annual meeting. I believe this is the kind of action program that we all want, and are willing to pay for. So if you have recently received a typically disgusting plea for money in your mail box, I hope you won't be typically disgusted, but will understand that we need your help to continue our struggle against the corporate greedheads who have no respect for this planet.

We have established the EF! Direct Action Fund to raise money for direct action. All money raised will go exclusively toward funding uncompromising activism and providing support for those activists on the front lines, whether it's on a logging road in Oregon or Texas or a drilling rig in the Rockies. They need your help, because there is nowhere else to go. No foundations, no fat cats, no Russian agents with Moscow gold, or snack food companies are going to fund the type of actions we do. I hope you will support the Direct Action Fund and keep the Nomadic Action Group working for wilderness.



Letters to the editor are welcomed. Lengthy letters may be edited for space requirement. Letters should be typed or carefully printed and double-spaced, using only one side of a sheet of paper. Be sure to indicate if you want your name and location to appear or if you wish to remain anonymous. Send letters to POB 5871, Tucson, AZ 85703.

Editors,

I want to add a brief word to that great article covering this summer's RRR. Without the "keepers of the drum," June Fulmer and Julien Puzey, Earth First!ers from Salt Lake, that great experience of moonlight drumming on the rim could never have happened. I called it together, but the great ceremonial drum, the two "drum keepers," all those great chanting EF! people, the moon and Grand Canyon itself did it!

—Dolores LaChapelle

Dave, Mike, SFB, Ned, and all EF! pagans,

Greetings from the Oglala Lakota Nation. I am writing on behalf of my People and our Sacred Land — the Black Hills. Long we have struggled to protect our Black Hills. Now they face a new threat. In May of this year, the Honeywell Corporation purchased 6200 acres of land in the southern Black Hills (between Hot Springs and Edgemont, South Dakota). This land is located in the remote Hell Canyon and borders the Cheyenne River.

Honeywell plans to develop a "High-Tech Research Center" to test explosives and weapons systems in the canyon, including uranium-tipped armor piercing shells. These shells are designed to burn their way into armored vehicles before exploding. They remain afire while in flight, leaving a trail of radioactive ash scattered over a line 2.5 miles long.

Hell Canyon is known by our people as Wanbli Wakinyan (Thunder Eagle) Canyon. It is one of the most sacred areas in the Black Hills. For thousands of years our ancestors have come here to pray. The histories and prophecies of our People are drawn and carved on the canyon walls. The canyon contains many ancestral burial and ceremonial sites. Ancient stone tipi circles near the canyon are still intact.

On July 17, a Honeywell worker and a Fall River County Sheriff's Deputy deliberately destroyed a Sweatlodge, Prayer Offerings, and Burial Scaffold on US Forest Service land near the Honeywell site. Forest Service officials ordered the destruction on Honeywell's behalf. This current and planned desecration of the Black Hills is part of the colonization of Indian Nations stretching back several centuries. The overall effect of Honeywell's weapons testing facility on our People in the region will be genocidal.

Because of this assault on the Black Hills and our Lakota way of Life, a group of Oglala Lakota under the direction of the Grey Eagles Society (Traditional Lakota Elders) established "Hoka Hey Tiospaye" on land in the canyon and near the Honeywell site. Here, with the Sacred Pipe as our leader and protector, we are using traditional Lakota principles and spiritual values to build the foundation to halt the desecration and exercise our Treaty-guaranteed right to use the land.

We are working from a grass-roots level to build an economic base from which to continue our efforts. Considering the economic realities of our Indian People, this is extremely difficult. So, we ask all of you, Indian and non-Indian, to support us in our struggle to save the land: to share your Prayers, to donate whatever you can, and to tell others about the desecration taking place in Thunder Eagle Canyon. Honeywell plans to resume construction and begin weapons testing in October.

For information updates and to send a contribution (checks should be made to the Hoka Hey Tiospaye), write: Hoka Hey Tiospaye, Sovereign Oglala Nation, c/o POB 765, Hot Springs, SD 57747. For tax-deductible contributions, please write checks to Peace and Justice Center, and mail to same address.

—June Little, Oglala Lakota

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Washington . . .

Continued from page 1

ing project. Accompanied by reporters from three newspapers and two TV stations, the assault team chained themselves to trucks, bulldozers and loaders. The reporters asked questions, took pictures, and left — but the activists remained. No further road expansion took place that day.

The EF!ers seemed to be having fun. The roadbuilding crew did not. They sat in their rigs, irritated. Their foreman remarked that "Half those trees are rotten and no good anyhow." Looking at the picture from only one angle, as he was, he was right. From the road side, the forest was simply an obstacle. This man (named Crabtree!) had a forest to conquer.

To one who approaches this scene from any of the other 359 directions, however, a different view prevails. This forest is incredible. Giant 600-year-old trees seem to hold up the sky. They are solid, staid.

The EF!ers appeared to have a sense of the power of the trees within them, for they refused to move. The dump truck to which Dave Helm was chained was started and in gear before the the driver could be dissuaded from driving off!

Reluctantly (and not without epithets), the road crew withdrew and waited for Forest Service officials to arrive. Finally, Rangers Dick Lamore and Dennis Jones arrived to ask the renegades to leave. After two polite requests and an arrest threat, nobody had budged, so they switched tactics. They tried to convince the obstructionists of the ecological sensitivity of the Forest Service (FS) and the need for non-intrusive protest. This tactic was no more effective than the requests, if a rousing chorus of "We Don't Believe You Any More" can be taken as any indication. The Earth First!ers just couldn't relate to Jones' description of the forest as "pulp."

The FS officials backed off to wait out the renegades, but the road crew was less patient and departed. Once they were gone, the EF!ers shed chains and calmly walked past the startled Freddies and left. Results: Six hours work stoppage, zero arrests. The FS declined to call it victory, but expressed confidence that the EF!ers would not return.

The next day, the EF!ers returned. This time, they blockaded the main road three miles below the active logging and roadbuilding area. Two log trucks, laden with old growth, were stopped for four hours. The erstwhile truck drivers tried to convince the blockaders that the real issue was whether or not they could take their kids to the county fair that evening, but again the rebels were unmoved. And again, Rangers Lamore and Jones arrived hours after the blockade began. Again the EF!ers would not leave. Eventually, the rangers departed, followed soon by the EF! group and the two loaded log trucks. Results: Four hours road blockage, zero arrests.

It was evident by this time that a waiting game was under way. To avoid excessive press coverage, the FS had not pushed for arrests despite the significant financial impact of the blockades. They claimed to be avoiding an area closure (an administrative and legal decree that allows for indiscriminate arrests) due to "heavy recreational use" of the area. Why anyone would want to recreate in a clearcut, or where all these recreators were hiding, was unclear.

The Earth First! strategy had initially been a traditional one, of obstructing the destruction until arrested. Yet on day three of the action, EF! found itself with apparent license to act at will. The rebels took a day to simply walk around the site and make their presence felt without tangible blockage. Several supporters had left to return to jobs, but they were replaced by comrades who had heard of the action and wanted to join. Day four actions took place at the Forest Service office in Sedro-Woolley. Signs outside the office proclaimed: "WASHINGTON CHAINSAW MASSACRE," "STUMPS SUCK," and "EARTH FIRST!" Results: More press coverage, zero arrests, and escalating blood pressure for FS personnel who kept trying to "reason" with the rebels.

Days five and six of the Earth First! action on Illabot Creek were a weekend, time for recreation. Saturday, a salmon barbecue, 40 good people, and excellent music by Bill Oliver and Dana Lyons made for a rousing celebration. An unexpected guest was Doug Eames, the security guard from the nearby logging operation. He'd come to investigate, but stayed and had a great time. Sunday was a day to hike and plan further action. Since consensus decision-making was the mode of choice, decisions were not made instantly — but a sense of equality was maintained. Results of the weekend: relaxation and a much increased sense of support.

Day seven, direct action was again employed. By the time the falling and yarding crews arrived for work, the yarder had been seized. A banner hung from the yarding tower, exclaiming "SMOKEY, WAKE UP! THE FOREST SERVICE HAS GONE MAD! EARTH FIRST!" The work crew showed their anger, as well as the hats they'd printed during the weekend, reading "Cut and Burn!" They left when called off by their foreman, offering threats as they went. The foreman remained long enough to apologize for his men. According to him, some of them "had IQs in the single digits."

As the afternoon sun gave people thoughts of leaving to go swimming, who should appear but Lamore and Jones of the Forest Service. To fully appreciate these fine individuals, one must know that Dick Lamore looks identical to Dudley Dooright, and Dennis Jones is the splitting image of Snuffy Smith. The EF!ers surmised that their tardiness was due to their efforts to convince their colleagues that a new drawing of straws was in order. Evidently, they had failed.

This time when the rangers asked the activists to leave, it was without conviction — as if they had some inkling by now of what the response would be. Nobody left. EF!ers talked with Snuffy while Dudley photographed the people and vehicles for his "files." Before long, the dynamic duo departed. Results: A complete day of disrupted operations, and one convert to the Earth First! cause. Doug Eames, the security guard, announced that he would quit his job, saying "I agree with you guys!"

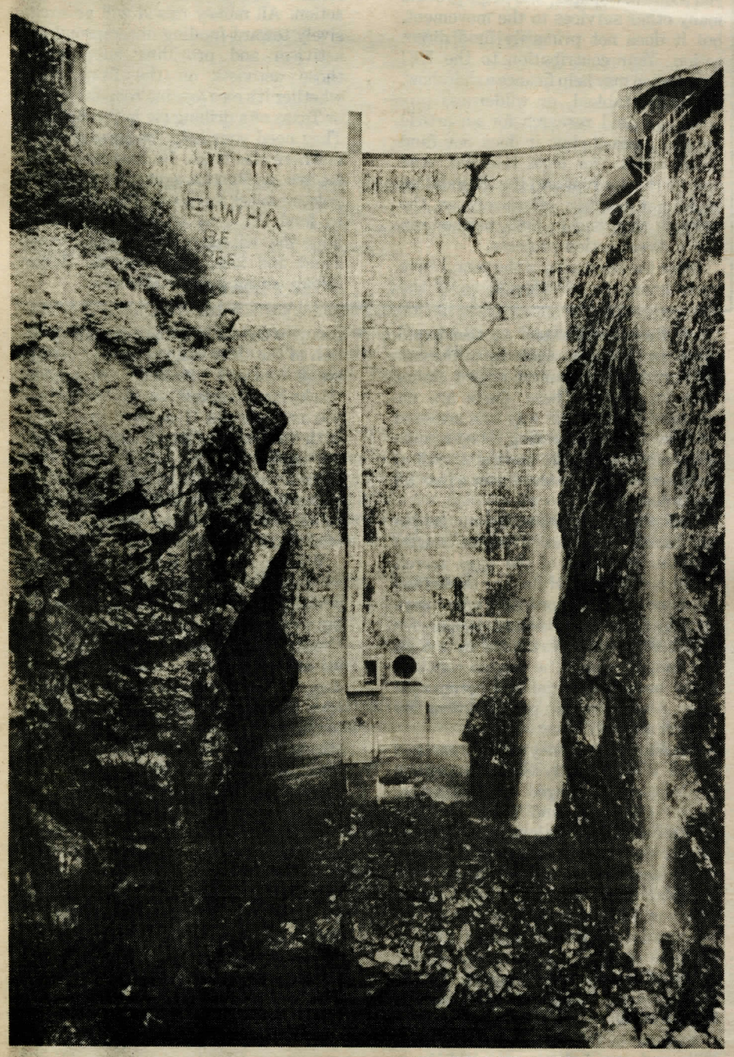
Illabot Creek is still being logged. The road is still under construction. But the battle to save old growth in Washington has taken a great leap forward. This, the first public action ever on the Baker-Snoqualmie National Forest, was sustained for a week by more than 50 activists and supporters. Print and broadcast media from throughout western Washington informed thousands about the action. The solidarity of Washington's Earth First! groups dramatically increased.

The Forest Service's waiting strategy may seem to them a success. But by incurring no arrests, Earth First! caused several days of work shutdowns instead of just one. There was ample press coverage, despite the fact that the sheriff never came near the action. With nobody arrested, more resources are available for future actions.

At one point I tried to count the rings on a fallen tree, a tree that stood tall over Illabot Creek until this August. I'd counted into the 300s before I recognized the futility of the project. Even if I could have been accurate, I would have ended up with only a number. And no number can describe the grandeur of a tree. We say that the North Cascades have nearly six million acres of wild country — but what does that mean? The wolf does not count how many acres it needs for its range. Yet that wolf knows, with a knowledge far deeper than numbers, that the ongoing destruction of old growth carries the scent of death. May that scent of death enrage us — so that we continue acting to reverse the madness.

Cracking the Elwha Damn

by Mike Jakubal



The CRACK in Elwha Damn.

Washington Earth First!ers have again targeted the Elwha Dam(n) for direct action, this time in the form of a daring nighttime graffiti raid. (See last issue for information on the Elwha River.) Sometime after dark on September 1st, EF!ers calling themselves "River ELF" (Elwha Liberation Front) painted a 100 foot crack and the words "ELWHA BE FREE" on the dam's vertical face. EF! contacts in Washington learned of the action via an anonymous phone call and a communique — printed on EF! letterhead — which appeared an EF!er's doorstep. The caller revealed the following story:

Even from a climber's perspective this action was technical and involved more risk than similar actions elsewhere. The dam's top is a mere twenty-four inches wide and lacks railings or other attachment points for ropes. The painting was simple compared to the time-consuming process of setting up a rappel system. To do so, a rope was strung across the dam's top, between railings on either side, and then the rappel line clipped into the rope's middle. That meant much shock and rope stretch had to be braved when commencing each rappel. In the words of one painter: "It was gripping, but exciting also, since I knew I was properly tied in and backed up. I lowered myself off the edge, hung by my arms a moment contemplating the dark gorge 300 feet below and then . . . let go! It was 10 feet before the rope finally came tight and caught me."

Another relates that she "couldn't reach over far enough to finish 'ELWHA' — even with an extender on the paint roller." So she had to do a running pendulum: "just like when I climbed El Cap — across the wall to slop a little paint on, swing back the other way, run again to pick up speed, back over for more paint . . ." During her swinging, the three gallon plastic bucket, suspended from her harness, banged against the wall sending a sound "like a giant gong" echoing across the amphitheater, "I thought the guards [living across the river] would wake up . . . it seemed so hideously loud."

Fortunately, no security appeared and the project was finished and all escaped. The following is a portion of the statement delivered to Earth First! contacts and the media:

The dams on the Elwha stand as monuments to human folly and greed and as tombstones to the river's legendary salmon runs and the vision they represent of a river forever wild and free. Our words and symbolic crack are a re-affirmation of that vision and an inspiration for those who dare to dream of a once-again free flowing Elwha. The dams must come down!

In the words of ELF, "It was a great action. Fun, risky, totally commando, the next best thing to really cracking it. When we bought the three gallons of paint we asked for 'black-the cheapest you've got'; later we read the label and it was called 'Midnight Black.' It seemed so appropriate! The label also said 'Guaranteed to last 10 years' and we wondered whether that meant the crack . . . or the dam?"

Mike Jakubal is a Washington EF! contact and activist with EF!'s Nomadic Action Group.

Earth First! California Wilderness Plan

by Sally Miller

'Tis time for California, land of Coast Redwoods and Giant Sequoias, California Condors and Grizzly Bears, to develop a comprehensive, visionary California Wilderness Plan. Politicos and mainstream environmentalists may say that California wilderness is not a timely issue due to: 1) passage of the California Wilderness Act in 1984 (which preserved a paltry 1.8 million acres as Wilderness, designated an 83 mile stretch of the Tuolumne River as "wild and scenic," and created the 57,000 acre Mono Basin National Forest Scenic Area — while still allowing diversion from the basin), and 2) the near completion of National Forest Plans, which supposedly will decide the fate of all remaining National Forest roadless lands in California. Bushwa! About 21 million acres in California qualify for Wilderness designation (i.e., remain roadless), yet only one-third of that is protected as state or federal Wilderness. Approximately five million acres of Forest Service land and eight million acres of BLM land in California remain roadless but unprotected. Add to this Fish and Wildlife Service (21,000 acres), state (500,000), county and private lands (such as the virgin redwood forests "owned" by MAXXAM/PALCO), and all lands capable of Wilderness Recovery, and we have a huge amount of acreage to add to the EF! Wilderness Preservation System.

Help is needed for this formidable task. We need information on areas deserving of Wilderness or Wilderness Recovery status, maps, volunteers to work on their bioregions, etc. For information and to offer assistance, contact Sally Miller, POB 22, Lee Vining, CA 93541; 619-647-6360.

Forest Service Closes Roads to Protect GRIZ Habitat

by Mike Jakubal

In August, the Sullivan Lake Ranger District (RD) on the Colville National Forest (NF) in northeastern Washington closed six roads in the Le Clere Creek Grizzly Bear Management Unit as part of the District's continuing Grizzly habitat management program. The Forest Service blocked with gates 20-25 miles of road to protect habitat in 5500 acres of "Road Influence Zone" — acreage within one-fourth mile of roads that is necessary for Grizzly recovery. Providing seclusion habitat — open space with no vehicle intrusions — and spring habitat are the primary purposes of these closures. The closed roads are: 4th of July, Cement Bridge, Pulp Road, North Hanlon, Railroad Road and Kalispell Rock Area. Upcoming proposals will call for more roads to be closed in the same area; the existing closures may then be lifted occasionally to allow firewood cutting in this area. (EF! should press for permanent closure and rehabilitation of these roads.)

The Sullivan Lake District lies within the Selkirk Grizzly Bear Recovery Area which spans northeast Washington and the Idaho panhandle; 18-25 bears are known to occupy the region with as many as five being seen on the Sullivan Lake District itself. The region's low human population density has minimized bear/human conflicts and the resultant killing of "problem bears" that hampers recovery in areas such as Yellowstone. The last Grizzly fatality in the region occurred in 1979 when hunters ostensibly mistook a Griz for a Black Bear. The Colville is also Gray Wolf territory, and although one or two sightings occur yearly, there are currently no plans for special wolf protection because, according to Sullivan Lake RD staff, the wolves' needs are being met by current Grizzly Bear and big game management.

Of the comments received on the proposal, only 25% were in opposition to the road closures. Strangely, those opposed to bear protection accused the Freddies of secretly transplanting Grizzlies into the Colville NF and claimed to have "documented proof" of up to 27 Griz introductions, The "proof," however, was "unfortunately destroyed in a fire."

While these road closures represent a long-overdue step forward in FS management, they must be followed by stronger Griz protection measures. Thus far, the Colville NF appears to be taking Grizzly recovery seriously and deserves our support (and our watchful eye). According to biologist Keith Fletcher, Griz recovery is "just a normal part of management strategy on the Colville." According to District Ranger Warren Current, "the Endangered Species Act and Forest Service policy require that we manage for recovery of the grizzly bear." Anyone wishing further information may contact Warren ~~Current or Keith~~ Fletcher at: Sullivan Lake RD, Metaline Falls, WA 99153 (509-446-2681). (You might want to thank them for the road closures; when the Forest Service does something good, they should get positive feedback!) By late September, the draft Forest Plan should be out, and this will provide opportunity to call for far-reaching efforts on behalf of Griz. Anyone interested should ask to receive a copy of the draft. A summary will appear in these pages.

The Hanford occupation.

Hanford Occupation

The Destruction of Mother Earth: The Hanford Connection

On April 26, 1987, the one year anniversary of the Chernobyl disaster, 11 women and men went over the fence onto the Hanford Reservation carrying mops, buckets, and other cleaning equipment with the intent of initiating the cleanup of the N reactor, a plutonium production reactor similar in design to the Chernobyl reactor. Hanford is where half the weapons grade plutonium in the US is produced. The 11 were arrested wearing white radiation coveralls with "Earth First!" and "close the N Reactor" written on the back. All 11 defendants pleaded not guilty to the charge of trespass, maintaining that they had the right and responsibility under international law and the defense of necessity to stop the Department of Energy's destruction of Earth with radioactive weapons and waste. From August 31 to September 2 they were tried and found guilty in Benton County court after being denied all of their defenses, including not being allowed to present expert witnesses. The sentence consisted of the maximum 90 day jail term, 88 of which were suspended so long as the defendants did not participate in a "similar action" within the next two years. Also, the 11 were each ordered to pay a $500 fine. Unwilling to pay into a system that acquiesces to the destruction of Earth, and unwilling to admit guilt for a legal act, some of the defendants have decided to not pay the fine and have started serving the full 90 day jail term.

Money is desperately needed to file an appeal in this case. (The lawyers will donate their services.) Send contributions to COHO, W. 2122 Dean, Spokane, WA 99201 (509-325-3475). Those contributing $15 or more will be sent a COHO t-shirt; specify size. We'll add you to our list for future activities.

California Bears Die For Gall Bladders

by Mark Williams

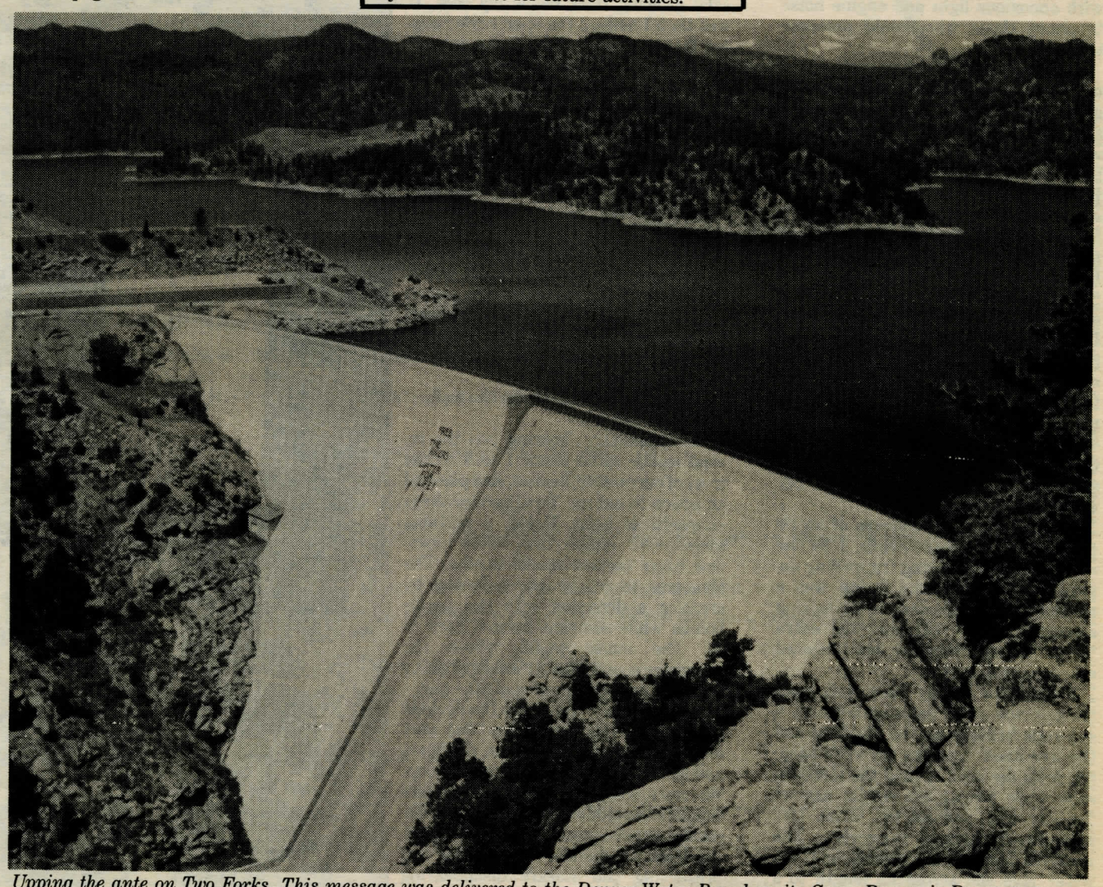
According to Marc Reisner in a recent *California* magazine article, Black Bear poaching in California has experienced a recent upsurge, particularly in the Trinity Alps/Marble Mountains/Six Rivers area. So many are being poached that the Golden State may well lose all its bears.

The reasons for the upswing are multifold: Black Bear gall bladder is powdered and mixed into tea by monied Koreans and other Asians who pay up to $5000 a pound to sample its alleged healing power. As Reisner notes, "such prices have made the value of a California bear equal to several bulging bundles of cocaine." Also, bear paws are sold in some Oriental restaurants as "off-the-menu delicacies." The high prices for bear parts, coupled with the ongoing frenzy of Forest Service roadbuilding into wild areas, make it easy for unemployed loggers and others to grab their rifles and hounds and drive their four-wheel-drives in the quest for sleazy cash. If a poacher is caught, the penalties — if any — will usually be far less severe than if he were doing something really heinous, say growing pot.

If the Black Bear is driven to extinction in California, there is little hope for the return of the Grizzly Bear. These are dark days for big critters here: The Cougar — the only large predator left beside the Black Bear — is again being "legally" hunted after the State Fish & Game ended 14 years of protection. Both the hunting of lions and bears is made more successful by the use of hounds. California State Senator Nicholas Petris (D-Oakland) is sponsoring a compromise bill to ban the use of hounds in Cougar hunts. Petris' bill does not cover bears. We must make that demand. Also, roads in wild areas must be closed — if not by law, by "hands-on" methods.

Legislative protections will be hard to gain; the state legislature won't have the courage to pass them, nor is Governor Deukmejian likely to sign them into law. This gives us reason to advance the notion of a citizen-sponsored initiative mandating strict wildlife/wilderness protection while calling for the reintroduction of extirpated species.

The pre-Gold Rush wildlife bounty of California has been nearly completely destroyed. Let us act to save the surviving remnant, that we might be worthy of the Grizzly's return.



Upping the ante on Two Forks. This message was delivered to the Denver Water Board on its Gross Reservoir Damn near Boulder, Colorado. Colorado EF! and other groups have made the halting of the monstrous Two Forks Damn project on the Platte River a major priority.

Redwoods . . .

Continued from page 1

Jane's banner ("THIS TREE HAS A JOB/HURWITZ OUT OF HUMBOLDT"), not tied to the tree as was mine, was easy to lift before the climber reached it. I then unfurled my extra banner ("2000 YEARS OLD/RESPECT YOUR ELDERS").

By Tuesday evening PALCO assigned to us a 24-hour security guard, in addition to the man hired to watch the machinery during our stay. Wednesday and Thursday were "normal": At 6:30 AM loggers would arrive, sounding fog horns, and roaring engines. Trees crashed; the quiet calm of the forest was dead for ten hours each day.

We often sang, and during the loggers' lunch one day I sang for them "The Ol' Tree Spiker" by Spike Johnson:

When I was a young boy in the Sierra Club
I prayed to the Freddies and the good lord above
I'd ask them for wilderness and some old growth trees
I quoted the facts and I always said please
But after a few years it dawned upon me
When they built them damn roads and they cut all the trees
That I was a fool and too blind to see
Now I'm a tree spiker have pity on me
I've been a tree spiker for many a year
I spend all my money on tree spikes and beer
I go down to the valley where the tall timber grows
How many I've gotten well nobody knows
Well I've spiked me some redwood and I spiked me some pine
And they've tried to stop me with rewards and fines
The cops and the Freddies are hot on my tail
But I'm a tree spiker and I'll never get nailed

On Friday, Anderson seemed nervous. That afternoon Jane traversed the rope between our trees and we prepared lunch. From Anderson's radio, into which he was talking, came a reply: "I'll be there in an hour."

The tree climber returned, hoping to cut down Jane's platform before she could traverse back. This was a silly idea, as Jane reached her platform before the climber reached her tree. The game became intense. Anderson left and returned two hours later with a pick-up full of surprises. He unloaded fuel cans, floodlights, and a generator! PALCO would fill the remaining forest with obnoxious light and engine noise to annoy those who would preserve these trees.

Anderson would find a weakness in my aversion to internal combustion engines and artificial light. Jane and I agreed that escape seemed futile. But with arrest imminent anyway, I decided to escape the hell Anderson devised. Escaping arrest was not the point. I wanted to leave the forest on my own terms, not those of money grubbers holed up in offices thousands of miles from the areas they impact.

The decision to leave was buoyed by sighting two figures across the river — Duff and Soul. We signaled to them our intentions, and began to pack. It seemed impossible, dismantling the traverse rope and gear hanging all over the trees without our guard noticing. "This is suicide," shouted Jane. Although speaking in metaphor, I would soon learn how close to the truth her words had been.

I struggled into the straps of my 80 pound pack. We were ready. I fit the rope through the 8-ring (rappelling device). Attached to the 8-ring was a carabiner, which I hooked to the locking carabiner on my harness. The extra "biner" seemed incorrect, but I focused on other problems.

I could not fit my body with pack through the small opening between a guy-rope holding up the platform and the tree itself. Opening my knife hanging from my neck, I held the climbing rope while forcing my weight against the guy-rope, and cut the latter. Life immediately became dangerous. The platform lurched downward, and the water jugs slid across its length to a crash 130 feet below. The released tension sent pack and I flailing across the tree and back. The cheap harness squeezed my waist, nearly halting my breathing. The descent began in agony.

Rappelling worked only in spurts, as the extra biner became twisted in the line and added friction to the rope passing through. With each lurch, I groaned. Although I had positioned the rope along the tree's dark side, occasionally I traversed uncontrollably into the floodlight. I had no doubt I would be caught, but this became the least of my worries.

Soon my beard became caught between the 8-ring and the twisted rope. Twice I stopped descending and pulled my head to the right, affirming that the captured whiskers were still attached to my face. A riveting thought occurred to me: People die doing this.

Pulling my head to the right, endorphins rushed in to kill the pain. The lurching lessened as I moved the rope to various locations around my body, finally wrapping it around my butt and into my left hand. The leather glove smoked as I gained speed, and the 8-ring became too hot to touch.

Years later I found myself flat on my back, atop the pack, lying on the cool salal growing thick below my tree. It was then I noticed the open knife hanging from my neck. That it did not cut my gut or rope during the bouncing ride can only be called fortuitous.

Soon I heard footsteps. "It's Soul," said a welcome voice. He took all my provisions so I might lightly stumble across now unfamiliar solid ground, my footing adjusted to the sway of a platform. Jane was down safely. Our getaway was clean.

We crossed the river and began the eight mile hike to the nearest public road. After a few miles, we saw people approaching us. Two of them carried flashlights covered with clear red plastic to dull the beam. Three voices spoke at once: "Who's that?"

"We're Earth First!" came the reply.

"Oh, so are we."

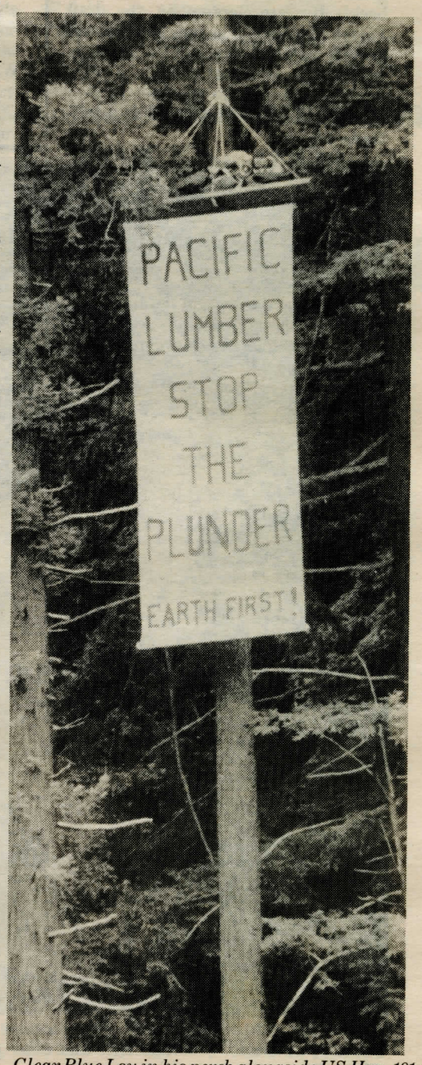
Six supporters, hearing (via the rented mobile radio phone I took to the tree) of our well-lit demise, had planned an action to aid us. Yrral carried three six-packs of beer; Mokai, a portable stereo with reggae and Doors tapes. One hiker carried smoke bombs. The idea was to relieve our suffering by creating a diversion with the smoke bombs while someone hoisted beer to us. The music would relieve the generator sound, and we would all party together on opposite sides of the river.

By consensus, the group the decided to postpone this action until the next forest occupation. We opened the beers and shared the glory of our small coup. We were free, happy Earth First!ers caught in a maddening world of environmental imprisonment. Yet like the burl, our lives are dedicated to healing and preserving the world's disappearing wild places.

POSTSCRIPT: This action was the latest in an Earth First! campaign to preserve all of PALCO's old growth, as well as entire watersheds, as wilderness. Humboldt EF!ers have, since June 1986, spent thousands of volunteer hours and donated dollars in publicizing the issue through education and direct action. Major environmental groups and federal politicians are finally beginning to voice concern; but without Earth First!, MAXXAM would today face little if any public pressure. The old growth will last only a few more years at MAXXAM's current logging levels, but it appears we are now breaking ground toward preservation.

Our cash outlays over the past 15 months represent perhaps the most effective environmental expenditures in the US today. With your donations, our work will continue, and we will save the Redwoods. Send to Earth First!, POB 558, Redway, CA 95560.

August 31 "mill-in" at the CDF office in Fortuna. Photo by David Cross.



Clear Blue Lou in his perch alongside US Hwy 101 across from the Pacific Lumber mill in Scotia.

Greg King's Statement

The following is an excerpt from Greg King's statement for the press conference before turning himself in:

The California Department of Forestry (CDF) consistently rubber-stamps approval of Pacific Lumber's illegal timber harvest plans. This fact, along with the inability or unwillingness of our elected representatives such as State Senator Barry Keene, Assemblyman Dan Hauser, and Congressman Doug Bosco to take action against MAXXAM's clearcutting, has combined with the State's clogged and inaccessibly expensive judicial system to make direct action such as forest occupations a necessary ingredient for preserving wildlands.

I feel that MAXXAM has abrogated its right to private property by its total destruction of it, and that non-violent direct action such as tree sitting and road blockading have evolved to become the most viable means of stopping the rapid environmental destruction that we face today. Pacific Lumber is clearcutting 10,000 acres or more of old growth every year. Stopping this carnage with direct action is not only a public right, but a public obligation.

. . . Headwater Forest, in PALCO's northernmost redwood forest holdings, lies four miles northeast of the town of Fortuna. This stand — containing the headwaters of Salmon Creek and the southern forks of the Elk River — holds 3000-5000 acres of contiguous virgin (uncut) redwood. Surrounding Headwater Forest are thousands of acres of old growth redwood that were selectively cut by pre-MAXXAM Pacific Lumber. These select cuts left approximately 30% of the forest's standing board foot volume, or up to 50% of the old growth trees.

. . . Headwater Forest is probably the world's most undegraded redwood forest. Existing redwood parks (which hold less than 4% of the original old growth Coast Redwood, *Sequoia semperviren*) have suffered extreme degradations due to adjacent upstream logging, unmitigated tourism, and an occasionally malignant State Park management. Pacific Lumber currently has 12 active timber harvest plans in the Headwater Forest area, totalling 2038 acres.

MAXXAM SUES SALLY BELL

by Darryl Cherney

It is becoming increasingly evident that the community spirit symbolized by the old Pacific Lumber (PL) has vanished in deference to the corporate greed of its conqueror, the MAXXAM Corporation. Never has this been more apparent than in the current lawsuit that MAXXAM/PL has filed against the 13 folks arrested in Humboldt County during the two days of protest on May 17 and 18. [See last several issues for information on the battle to save Humboldt County's Coast Redwoods from MAXXAM/PL.]

The suing of five women who attempted to hang a banner on an old growth log deck, one woman who simply walked over to talk to the police, three men who climbed trees, and four media people is consistent with the new MAXXAM image — tough corporate raiders who bow only to the almighty dollar. It is an image seen before in these parts in the form of Louisiana Pacific, Georgia Pacific and other outside timber corporations who pushed local folks out with economic bullying tactics. This lawsuit against the trespassers seeks to further the myth that the woodworkers' enemy is the environmentalists, even though the environmentalists and the union (International Woodworkers of America) are both working to achieve long term stability in an area notorious for its boom and bust cycles, which cycles can only be attributed to poor and greedy logging practices.

The suit is entitled PL vs Sally Bell (et al). The name conjures up memories of the battle for the Sinkyone, during which the Sally Bell Grove was named for the last surviving member of the Sinkyone tribe and a young Humboldt mother renamed herself Sally Bell in honor of those native people, who were driven into extinction but whose spirit still burns within many. It may be more than coincidence that our latter-day Sally Bell leads the list of defendants and thus finds her way again into the history books of the defense of Mother Earth. The forests and ancestors of the Sinkyone people have ways of speaking to us that MAXXAM's Charles Hurwitz cannot understand.

The suit seems a bad joke. It claims that the trespassers "did things . . . maliciously and to oppress" MAXXAM/PL, and that the defendants "willfully conspired . . . to commit trespass." It bemoans the fact that it cost MAXXAM $22,000 to protect its property "in an effort to stop said trespass." Total amount demanded by this billion dollar conglomerate from Texas is $42,000, including "punitive damages." These 13 predominantly local residents probably do not earn half that sum collectively in a year, but a Houston billionaire does not understand that.

The lawsuit also contends that anyone who "furthered the conspiracy by cooperations with and/or lent aid. . ." is also libel. So much for freedom of speech, assembly, and the American Constitution.

If MAXXAM/PL spent as much as it claims, it was a blatant waste of dollars. They could have better used the money to restore land or to create two full-time jobs in Humboldt for a year.

The heroes and she-roes of this action deserve mention. They are Sally Bell and Agnes Mansfield of Garberville; Betina Garsen, Tierra Diane Paz, Aster Phillipa, Kurt Newman, Debra Jean Jorgenson, Lynn Burchfield and Linda Villatore of Arcata; Larry Evans of Eureka; Darrell Sukovitzen of Guernville; Tim Holt of Sacramento; and Karen Pickett of Canyon.

PL vs Sally Bell may ultimately be a great thing. Should MAXXAM/PL lose either the criminal or civil suit, then they shall be established as the guilty ones and the defendants' motivations will be declared justified. MAXXAM is taking a bold gamble and many in our movement welcome the challenge. While MAXXAM plays their petty court intimidation games, the Securities and Exchange Commission and the US Congress are conducting independent investigations of Charles Hurwitz, his MAXXAM group, the Ivan Boesky connection and all the other foul smelling indications that the take-over of PL was illegal.

Mr. Hurwitz should remember that chickens do come home to roost. When the dust clears, Sally Bell et al may be cheered as defenders of our humble Humboldt, while Charles Hurwitz winds up in a jail cell adjoining Ivan Boesky's.

Darryl Cherney, renowned EF! singer and action leader, sends this late note: Criminal charges against the four media persons have been dropped, while civil charges remain. Pre-trial for the nine defendants in the criminal trespass case was held September 8. Contributions can be sent to Earth First! Legal Defense Fund, Box 34, Garberville, CA 95440.

EPIC (Environmental Protection Information Center, POB 397, Garberville, CA 95440) sends this related news release: EPIC is proud to announce the trial of California's forest practice law and the abuse of it by timber corporations and government officials, on September 2 in the Humboldt Superior Court. Judge Frank Petersen is hearing the lawsuit over the logging of three areas owned by the MAXXAM Corporation's Pacific Lumber Company (PALCO). EPIC is suing PALCO and the California Department of Forestry (CDF) because CDF continues to rubber stamp Timber Harvest Plan (THP) requests without adequately considering the cumulative impacts of clearcutting and other bad forestry practices on the environment.

Butterflies Vs. Condos on San Bruno

by Mission Blue

Removing the San Bruno Mountain blockaders.

Photo by Janet Sondin

As the saw screeched into the entrance gate behind my neck, a tail of yellow sparks flew 20 feet through the air. Through the blanket draped over my head, I could see faces cringe. My neck, barely able to fit inside the two 12-inch Kryptonite locks that held me to the gate, was pushed forward as the firemen made the second cut. The screeching stopped and I was handcuffed and led to the police van. The saw revved up again as my three compatriots prepared for the same fate.

The battle to save the Endangered Species habitat presently being condostroyed through the Investment Conservation Plan was thus escalated on August 24. That morning, four Bay Area Earth First!ers locked their necks to a San Bruno Mountain condominium entrance gate — barring workers from continuing their destruction that day. By blocking vehicular exit and entrance to the development site, the action also let the current (and potential future) residents of the condos know that they were not welcome here.

The focus of the conflict is San Bruno Mountain, a fog swept range just south of San Francisco, where a compromise amendment to the federal Endangered Species Act (ESA) is setting a national precedent. The 1982 amendment, the misnamed Habitat Conservation Plan (HCP), is encouraging systematic destruction of the habitat of the Mountain's Endangered Species. San Bruno Mountain is the last pristine remnant of the entire Franciscan Ecosystem and home to a dozen rare plants and six rare animals, the most notable being the Mission Blue and San Francisco Silverspot Butterflies and the San Francisco Garter Snake.

Prior to the 1982 amendment, the "taking" (read *killing*) of Endangered animal species was prohibited by the ESA, except where scientific research might assist in the continued propagation of the species. In 1982, this loophole was enlarged under the Habitat Conservation Plan, such that now, killing is permitted if the taking is "minimal" and "incidental to an otherwise lawful activity." Obviously, the loophole that allows scientific experimentation should have been closed rather than expanded.

While in reality the Habitat Conservation Plan is conserving the investments of large conglomerates like the McKesson Corp and Southwest Diversified, it is being presented by the developers and the US Fish and Wildlife Service as a mitigation solution that enhances the Endangered Species' chances of survival. On San Bruno Mountain, the Plan will allow condo construction on the prime Mission Blue Butterfly habitat — in their scheme, justified by a financing plan to revegetate other areas of the Mountain. Yet, in these other areas, the wind, fog, and water patterns drastically differ from those of the south-facing grassland slopes that are the butterfly's evolutionary niche.

Planning for our action began in the wake of the Round River Rendezvous, as local Earth First!ers returned home to find construction beginning on Phase II of one of the three San Bruno Mountain development sites. We learned that 50 workers involved in the current habitat destruction were arriving at the site beginning at 6:15 AM. Our affinity group therefore had a difficult decision to make — to risk arrest early in the morning might shut down operations for the day, but the media might not cover an action before 8 AM. We decided that it was important to take a hard core position — shut 'em down — and that we should do it in such a way as to maintain our blockade until TV crews could arrive.

As the city slept, a few butterflies rose early to make sure the electronically controlled gates would not open when the Earth Warriors' necks were locked to them. The butterflies pried open the gate control boxes and turned off the power switches. Two arrestees were locked to the entrance gate, two to the exit gate. Even as the locks were closed, the first contractor's truck arrived.

Before long it was a circus! Thirty EF!ers, complete with banners, signs, and Mission Blue and Silverspot Butterfly costumes stood between angry contractors, being held back by the cops, and a line of resident vehicles locked on the inside of the condo complex. One of the contractors jumped over the gate and reached for the power switch. Eight Earth First!ers converged on him. Someone shouted authoritatively, "If you even touch that box, I'm going to place you under arrest." The worker stopped and backed off.

Soon the Project Manager arrived, flailing his arms, yelling at everyone. The cops advised him that he could make a citizen's arrest. The fire department was called. Since they couldn't reach the work site, the contractors were sent home. There would be no building on San Bruno Mountain today!

Despite the angry reaction of the condo manager, there was support for our cause from the cops, firemen, and even the residents. One fireman whispered to a banner holder, "good work!" Residents accepted our fact sheets. In jail, the releasing officer asked the Earth First!ers if the Mountain could be purchased somehow. The only disappointment was that TV media didn't appear until after the arrestees had been taken away. Follow up calls resulted in articles in the two major newspapers and interviews on all major radio stations.

WHAT YOU CAN DO: The Endangered Species Act is up for reauthorization in Congress. Write letters urging reauthorization and supporting the EF! San Bruno Mountain 4-Point Plan: 1) Repeal the 1982 Habitat Conservation Plan Amendment to the ESA. Uphold the original intent of the Act — preserving species. 2) End all development on the Mountain. Hold the developers responsible for the loss of habitat. 3) Close all roads to motorized traffic. Construct barriers, remove the constructed gullies, turn off streetlights, remove nonnative vegetation. 4) Purchase San Bruno Mountain for a state/federal wildlife refuge protecting the last pristine remnant of the Franciscan Ecosystem.

Send letters to: your senators, US Senate, Wash., DC 20510; Senator George Mitchell (Chair of Senate Subcommittee on Env Protection, same address); Representative Gerry Studds, Chair of House Subcom. on Fisheries, Wildlife Conservation & the Environment, House of Representatives, DC 20515; Chief, Federal Wildlife Permit Office, 1000 N Glebe Rd, Rm 161, Arlington, VA 22200. For more information, contact Bay Area EF!, POB 83, Canyon, CA 94516.

Driftnetters Flee Sea Shepherd

by Captain Paul Watson

Dead seabirds retrieved from an abandoned "ghost" net. Photo courtesy of Sea Shepherd.

If our species, by some miracle, does survive, it will only be because of a tremendous evolutionary leap in our intelligence. And if such an unlikely event does occur, our more intelligent descendents will have a completely different interpretation of our history than we have.

For instance, the so-called voyages of discovery by the likes of Magellan, Columbus, Cartier, Cook, Cortez, and other assorted yuppies of their day will be understood for what they really were — voyages of ecological and cultural imperialism carried out on behalf of crass mercantile self-interest. The truly great voyages of humankind will be recognized as pivotal evolutionary leaps. Future generations will look back to Charles Darwin on the "Beagle," to Henry David Thoreau and his rowboat on the Concord River, and in our own time to the voyages of the Cousteau Society, Greenpeace Foundation, and Sea Shepherd Conservation Society.

I may be displaying an incredible lack of modesty by including myself and the *Sea Shepherd* crew in such august company and within the context of such a grandiose prediction; but, frankly, I don't mind being less than humble about the truth. The truth is that I have a crew of courageous men and women who do what they do for love of Earth.

The crew member who washes dishes on the Sea Shepherd or mops the deck of a Greenpeace ship does more good for Earth than 1000 raving "God is on my side" imbeciles like Christopher Columbus who, 2000 years after the Greeks had already proven the world was round, decided to co-opt the idea to find a commercial venture to plunder the lands of a more morally mature people. Only when the world recognizes that Columbus was a deviant best forgotten will we be much further along the road to global peace and ecological harmony.

With that said, I will relate more events in the continuing saga of Sea Shepherd campaigns:

It was an impossible mission from the start. Our financing was non-existent and we did not have a ship in the Pacific. The dauntless Sea Shepherd had been berthed in England since the 1986 Pilot Whale campaign in the Faroe Islands, and was undergoing an agonizingly slow engine overhaul. Slow, because as usual we were broke. So how could we even think of throwing down the gauntlet to four nations and challenging 1700 ships to a duel on the high seas?

I refer to the high seas drift net fleets of Japan, Korea, Taiwan, and an emerging entrant with four "experimental" ships, Canada. Each of the 1700 plus pirate vessels of the Asian fleet sets a net ranging from nine miles in length for the 250 salmon boats to over 35 miles each for the squid boats. Each day, this North Pacific armada sets 22,000 miles of nonbiodegradable monofilament nylon netting. The nets hang like curtains of death 26 feet deep, weighted down on the bottom by hundreds of thousands of lead weights and buoyed on top by a similar number of plastic floats. They are set every day for 70 days beginning on June 15.

This has been occurring for a decade, out of sight and out of mind. The kill of salmon, squid, pomfret, and billfish is devastatingly high — so high that salmon runs have been decimated in Alaska and squid have been virtually fished out of the western North Pacific. This mega-industry also racks up a seasonal count of incidental kills of marine mammals and sea birds that is the zoological equivalent of a Nazi program against the warm-blooded finned and feathered citizens of the North Pacific. Each season, more than 150,000 marine mammals are caught by the nets, to drown slowly and painfully. Over one million sea birds swim or dive into the nearly invisible nets in pursuit of prey held captive. These birds, representing 22 species, also suffer slow deaths by drowning or hypothermia.

The fact that 18 of the bird species that fall victim to the nets are protected by international agreements between Japan and the United States is a moot point. International law is of little consequence unless there is international law enforcement. When the US government ignores the bird kill and even gives permission for an incidental marine mammal kill in US waters by Japanese drift nets, it is obvious that economics have subverted the causes of justice and democracy. The American people oppose the killing. However, Washington officials continue to act like it is the Japanese voters who provide their jobs. But where governments fear to tread, non-governmental organizations will venture.

In December 1986, a few weeks after Rod Coronado and David Howitt sent half the Icelandic pirate whaling fleet to the bottom, the Sea Shepherd Society called a press conference at the the Los Angeles Press Club. The Society announced plans to sail forth and destroy the drift nets. At the time, we did not have the means to do so, but we put our faith in the fact that, Gaia willing, we would walk across the briney deep if need be in defense of these millions of victims.

By the end of May 1987, we were still shipless and penniless, and the Japanese and allies were only weeks away from blitzing the ocean . We recruited a crew, and continued to announce and proceed with our plans knowing that our credibility was on the line.

We approached other organizations but they would not donate funds for an issue so remote. People did not believe the seriousness of the situation, or chose to ignore it. It was different than saving a visible whale like Humphrey in a nearby place like San Francisco. (One million dollars was raised by groups on that issue, and old Humphrey was only sightseeing!)

It has been said that fortune smiles on fools, and fools we obviously were, because we received three donations from three women who possessed the courage to see reality. Thanks to them, we could buy a ship and fuel. Thanks to contributions from the crew, Earth First!ers, and Sea Shepherd members, we had funds for provisions and communications.

In early June we purchased a laid up American tuna clipper. It soon became obvious that this boat would not be seaworthy for months, so we traded it for a former Japanese tuna boat which we renamed the *Divine Wind*. By late June, it was registered and insured. Last minute harassment by the US Coast Guard caused tense moments but we threw our last dollars into the kitty and bull-dogged our way into departing on July 1.

Again we were in luck. The Asian fleet had been delayed by an injunction, resulting from environmentalists' efforts in Washington, DC, that would temporarily prohibit fishing in US waters. This would allow us the 12 days needed to reach the area.

We had named the ship the "Divine Wind" because of the psychological impact it would have on the Japanese. Once, when Japan was threatened with invasion by the hordes of Kublai Khan, the Gods (Kami) created a wind (kaze) in the form of a typhoon and this Kamikaze (divine wind) saved Japan by coming between the Mongols and the islands of the Rising Sun. Now we would impose ourselves between the Japanese and their invasion of the North Pacific.

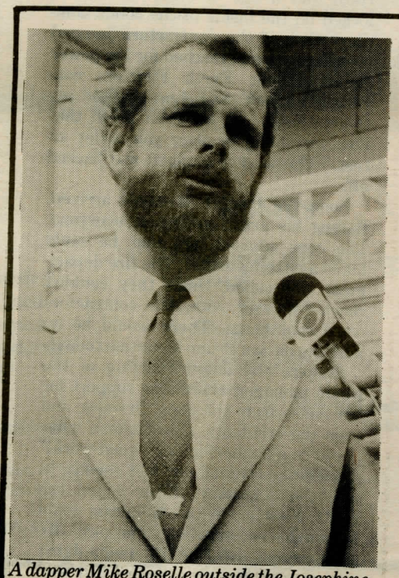
When our ship arrived, we were battered by a storm that drove us to shelter behind Aggatu Island, at the end of the Aleutian chain. When the storm abated, we were alone. Within one day of catching the fishing fleet, the mighty armada had retreated — without their quotas, 20-30 days before scheduled. To avoid a confrontation and a public relations nightmare, they had left.

The Japanese knew that the drama of a confrontation between the industrial Goliath of Japan and the conservationist Davids of Sea Shepherd would catalyze the growing political pressure against drift netting in Alaska and thrust the issue into the international arena. Ever pragmatic, the Japanese and their Korean and Taiwanese counterparts threw in the towel, hoping that the opposition may fade away before the next summer.

On board the ship, we had mixed feelings. We were geared up for a confrontation but knew that we would have to be satisfied with the victory of a forced retreat and the media attention we had already focused on the drift net problem. Over 15 major newspapers and magazines have begun educating the public in the US and Canada about the drift net destruction.

We also knew that if the drift net fleets and their curtains of doom reappear in the North Pacific next year, the crew of the Sea Shepherd will be waiting for them.

Paul Watson, leader of the Sea Shepherd Society, has now turned his attention to the fight to save wolves in the Northwest.



A dapper Mike Roselle outside the Josephine County Courthouse. Photo by Greg King.

Roselle Does Two Weeks

by Greg King

Indefatigable eco-warrior Mike Roselle, after spending 14 August days in Oregon's Josephine County jail for blockading a logging road April 7 in the North Kalmiopsis *de facto* wilderness area, spared few words for corporateers determined to jail people who insist on the right to live on a planet containing forests:

"They've sued us, they've thrown us in jail, they've inflicted violence. But they haven't stopped Earth First! from protesting old growth cutting. In fact, we're now even stronger."

By sitting in front of a moving 17 ton tractor, founding Earth First!er Roselle, with David Barron and Helen Matthews, stopped road building in the largest and most diverse coniferous forest in the lower 48 United States. Acting as his own attorney, the former Yippie organizer, oil rig operator and apartment painter eloquently defended his actions to the polyester-clad, all white jury. However, saying that nature's laws override laws allowing the clearcutting of ancient forests did Roselle little good: In 30 minutes the jury found him guilty.

After his release Roselle looked forward to the next Oregon action. "I'm not afraid at all of returning to jail. Sometimes you have to do a little time in jail just to show the Forest Service and local law enforcement that we're not afraid of what they can do to us."

In August, five Earth First!ers were sentenced to 15 days in Oregon's Curry County jail for occupying a log yarder in the North Kalmiopsis (see last issue and Valeri's article this issue). It was a

Kalmiopsis Kangaroo Court

by Valeri Wade

Editor's note: On July 23, eleven EF! blockaders and tree sitters shut down a timber sale in the North Kalmiopsis roadless area on the Siskiyou NF in southwestern Oregon (see EF! *Lughnasdh 87). The following is a report from "The Maypole Queen" on the resulting trial and imprisonment of those old growth defenders.*

On arrival at Curry County Court in Gold Beach, Oregon, August 11th, we were immediately greeted with a $57,818 civil suit brought by a logging company subcontracted to MEDCO (an Earth-raping firm much like MAXXAM). The subsequent court proceedings were based on blatant prejudice. Our action — shutting down logging operations in the Sapphire sale of the North Kalmiopsis — had made some people very angry. The judge actually made derogatory public comments, quoted in a newspaper, about our EF! activities. This is rather unusual in his profession. The district attorney (DA), in a private meeting with our lawyer, stated he'd like to give us ten years, but the state, to which he had written, couldn't find a felony with which to charge us.

Judge Mickelson, complete with Oliver North haircut, regretted that 30 days was the maximum allowable punishment, and that he must suspend 10 to 15 days so he could "squeeze" the restitution of $1814 out of us. He also imposed upon us $500 fines (partially suspended), two to four years probation, and a restriction on logging interference in Curry County.

After the personal statements of the protesters, the "judge" told us how privileged we were to have 45 minutes of the court's time. He added that because this is not a communist country, but instead, a democracy, legal protests were o.k. However, if people just broke the law whenever they wanted, "why, we'd have anarchy." At this point shouts of approval jumped to our throats, barely contained by compressed lips. He then took *our* valuable time by telling us of his marine corpse days walking the streets of East Berlin cultivating his communist paranoia.

Kamala Redd, one of the four women who immediately began serving the jail sentence, is black. A "White Power" poem stuck to the wall of the cell in which we were placed suggested a problem. Our association with tree sitters was abhorrent to our four cellmates, as was the reluctance some EF! women have to shaving. Their conclusion: We were "dirty animals that lived in trees" — actually a compliment.

Tensions built, death threats to Kamala were made, then violence erupted. The other inmates had demanded that we be removed. Because of the jailer's inaction, physical assault appeared to them the only solution. Departure of the guard gave them opportunity. In a continuation of our non-violent action, we four sat in a circle, holding each other, and — while being kicked and having hair pulled — yelled for assistance. We sustained no serious injuries.

The solution was to place us in a two person cell for the remainder of our visit. The fact that incarceration is an action in itself had become obvious to us. We realized that our tactics should be aimed to make "authorities" aware that while our actions are confrontational, they are not violent and we will not fight back.

In another part of the action, three tree sitters remained aloft for 11 days, then timed their descent in conjunction with Mike Roselle's release from jail for his part in an earlier bulldozer blockade in the Kalmiopsis. No arrests were made, even though tree sitters openly joined the demonstration outside the jail.

Duff, however, remained in a tree for one more week alone. By the end of this 18 days, all trees were cut except that one. He had become an intimate part of the forest, but realized that this grove was now dead. As he rappelled down, he saw the flagging that marked this a "wildlife tree."

Some interesting points relating to our action may be of use for future actions: 1. Throughout the action, communication was conducted with CBs and walkie talkies and recorded on tape. This is great for entertainment and is educational. 2. Arrestees received much mail, which helped make jail bearable. Thanks all! 3. In continuing support, EF!ers held daily pickets outside the jail despite threats of arrest. These threats prompted a solemn ceremony of protesters clothed in black with tombstones reading "Freedom of Speech is Dead."

HOW YOU CAN HELP THE NORTH KALMIOPSIS: The long awaited Siskiyou National Forest Plan has reared its ugly head. Public comment is being taken until November 27. For a copy, and to send comments, write: Siskiyou NF, POB 440, Grants Pass, OR 97526.

Val Wade is best known for her bold climbing exploits during actions in the Middle Santiam in Oregon, the Grand Canyon area, and the North Kalmiopsis.

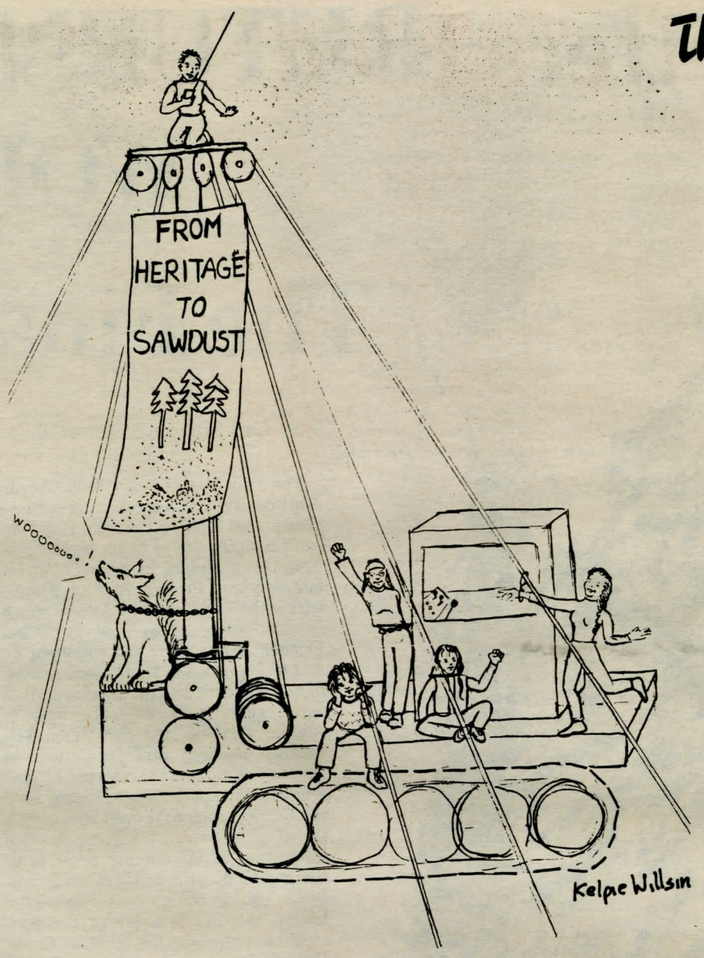
first offense for all. A sixth, Valeri Wade, received 20 days for her second offense. Wade climbed 200 feet along a support cable and occupied the yarder's 92 foot tower for nearly 12 hours.

Roselle says the injustice of incarcerating non-violent EF!ers is overcome by the power of personal sacrifice: "We shouldn't treat this (stiff jail sentences) as something bad that's happening to us but as something great that these women, all Earth First!ers that risk arrest, are doing. What we have to conquer is our fear of their sanctions. When we're willing to fight against them fearlessly then we'll beat them."

Although during the trial Judge O'Neal forbade Roselle from using a "defense of necessity," the activist was able to espouse this philosophy as impetus for his actions. Comparing his actions to necessary acts of civil disobedience during the Boston Tea Party, and the women's suffrage and civil rights movements, Roselle said that in these instances and in regard to this arrest, "The laws were really not keeping pace with the times. I hope you can appreciate the things that people sometimes have to do to improve the laws."

Defending his refusal to move from in front of the tractor, Roselle said, "We felt that we couldn't move because by moving we (would be saying) that the road building was legitimate." Roselle told the jury that he would repeat the action if given the opportunity, and that the blockade "was a lesser offense than the one I encountered when I got there."

The Oregon incarceration was the longest of many prison terms Roselle has served for CD. Although he cannot remember how many times he has gone to jail, he said the number is "over 20. Going to jail for civil disobedience is like sex. If you do it enough, you can't remember how many times you've done it. And if you can remember how many times you've done it, you haven't done it enough."

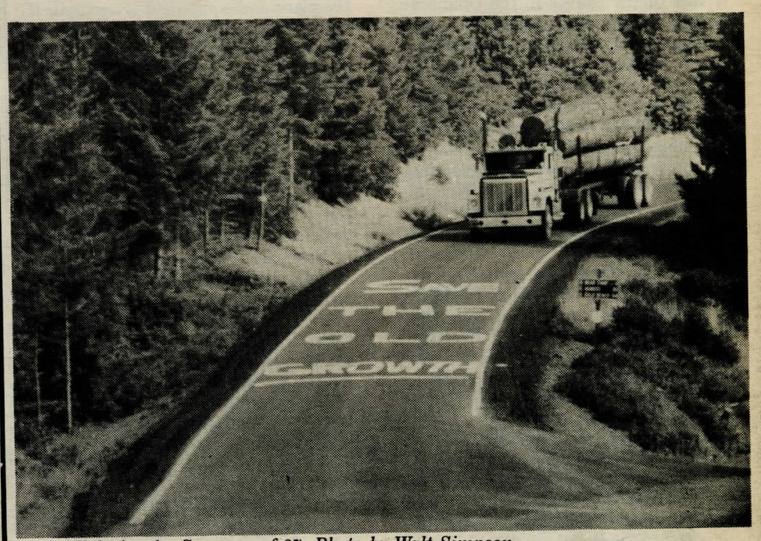


The Maypole Queen

The Song of the Sapphire Six, or the Ballad of the Maypole Queen (to the tune of "On Top of Old Smokey")
by Annie Oaktree

On top of the yarder
All covered with grease
She unfurled the banner
To save old growth trees
She climbed out the cable
And up to the crown
And in the meantime
Her friends shut it down
They swarmed up the ladder
Chained on where they pleased
They arrested that yarder
For crimes against trees
The loggers were stunned for
A minute, its true
Then they hurled big rocks
And a hardhat or two
They threatened to rape them
They cursed and they screamed
But lost all their balls when
They saw Maypole Queen
One clearcut over
The tree climbers sat
They sang to the yarders
The yarders howled back
The trucks went home empty
No corpses that day
The Freddies were baffled
The cops on their way
They made the lead story
On the six o'clock news
But they were in jail with
Them clearcuttin' blues.
On top of the yarder . . .

"Olga Roth" (pronounced Rowth) outside Sen. Mark Hatfield's Portland office 45 feet up in a Ponderosa Pine, Tuesday, August 18. Photo by Paul Roland, courtesy of The Alliance.



The Kalmiopsis. Summer of 87. Photo by Walt Simpson.

RETURN OF THE WOLF

The Final Battles

by Carl Schwamberger et al

The slaughter of Gray Wolves began centuries ago, with the coming of Europeans. Last April, a call from Paul Watson prompted me to begin planning to fight this slaughter by means of direct intervention. Project Wolf (a project within the Sea Shepherd Society which is now independent and is called Friends of the Wolf) had employed direct intervention in 1984 to save wolves in northeastern British Columbia from aerial gunning. Even more than in Alaska, Alberta, and the Yukon Territories, resident wolf populations in British Columbia are threatened by government and sport hunter actions. Now the BC government is even becoming a threat to wolves in Montana. Besides conducting aerial hunting projects in northeastern BC, and trapping and poison-baiting programs on Vancouver Island, the BC Ministry of Environment has pressured the Montana Game Department to eradicate the handful of wolves who have migrated south of the border into the Kootenai National Forest/Glacier National Park/Flathead National Forest area — this, despite the fact that in the Flathead Forest, biologists are studying possibilities for wolf reintroduction. The Ministry's reasoning is simple: if wolves return to Montana, they may wander northward again, into areas the wolf-haters are seeking to soon have "cleansed."

Orrie Amnos of Columbia Mountains Earth First! (c/o 6009 Dallas Dr, Kamloops, BC, V2C 5Z9, Canada) further explained the BC situation in a recent Wolf Action Network newsletter: In addition to existing "control" programmes on Vancouver Island (where up to 80% of the population is slated for elimination through trapping/baiting) and in northern BC, the provincial government will open a hunting and trapping season in the Flathead Valley area of southeastern BC from September 10 to February 28, 1988. The Flathead Valley continues south into Montana and radio-collar work out of the University of Montana leaves no doubt that wolves move back and forth across the border as part of their natural behaviour.

It is to fight these threats to the Gray Wolves of the Northwest that the Wolf Action Network was formed following the wolf workshop at the Round River Rendezvous. On behalf of the wolf, Earth First!ers are now combining efforts with animal rights activists, and activists with Sea Shepherd and Sea Shepherd's sister groups, Friends of the Wolf and Project Wolf. The articles in this issue by Peter Bralver, Renee Grandi, Snowfield, and George Wuerthner explain some of the specifics of the battle to save the wolf. While current efforts in the wolf campaign are focusing on British Columbia, in the future we will increasingly advocate Red Wolf reintroduction in North Carolina (a small reintroduction effort is under way), Mexican Wolf reintroduction in the Southwest, Gray Wolf protection in Alaska, and Gray Wolf reintroduction throughout wild areas of the West (and eventually the East, perhaps starting with the Cranberry Wilderness of West Virginia). Earth First!'s overall coordinator for this campaign will be Tom Skeele, while Carl Schwamberger will continue to be coordinator in the Northwest (addresses in directory). In this article, we will simply provide a brief overview of current Wolf Action Network efforts, and end with suggestions on how readers can take action for BC wolves and in support of wolf reintroduction in the Southwest

On September 1, SAVE THE WOLF emblazoned the streets of Seattle, San Francisco and Los Angeles as a coalition of Earth First!, Friends of the Wolf, Project Wolf and animal rights supporters spearheaded the drive to raise public concern for our furry friends. Activists distributed information and besieged BC Tourism offices. (See Peter's article.) Meanwhile, we have continued petitioning for a boycott of BC tourism. We have made our presence felt so much that the Wildlife Director of the Ministry of Environment in Victoria, James Walker, wrote to *Earth First!* blasting Paul Watson and EF! for, "the means which Mr. Watson and your paper have employed to convince your audience of the incontrovertable, absolute righteousness of your views." This Ministry and its biologist, John Elliott, have directed the slaughter of over 900 wolves in the last five years, causing biologists to fear their imminent extinction in northeastern BC. (See Renee's article.)

As this article goes to print, the Wolfie Kamikazes are hiking into the forests of the Flathead River drainage, in northwestern Montana and southeastern BC, on an unprecedented mission to film and live with the Magic Pack, the first wolves to inhabit the northwestern US in over 50 years. The defenders will seek to insure the wolves survival throughout the fall hunting season in BC, and to provide the first documentary of direct coexistence of wolves and humans (if you can call us that — AHROOO) in the wilds since Farley Mowat's famous cohabitation with Arctic Wolves in the Yukon nearly two decades ago. An aim of the film is to end the hatred of the Lobo, stemming from a millennia of "big bad wolf" tales, with footage proving the harmlessness of wolves towards humans. We also will return for the entire winter if finances permit.

Meanwhile, as Renee's article explains, EF! and Friends of the Wolf plan to intervene against Elliott's murder of Muskwa lobos this winter. Sue and Myra of EF! and Sea Shepherd plan to parachute onto the frozen lands to be joined by a ground defense team.

WHAT YOU CAN DO: Persons interested in joining the wolf campaign should contact us: EF!/Friends of the Wolf, c/o 3517 1/2 Fremont N #7, Seattle, WA 98103; or Scott Trimingham at 213-316-8309. In Canada, call Friends of the Wolf at 604-688-7325. In addition to following suggestions given in the other wolf articles, you can help wolves in the following ways: 1) Demonstrate at any BC office, or at the scene of a BC sports team visiting your area. 2) Through a travel agent, reserve a vacation at lodging facilities in BC. Later, cancel your stay, and tell both the agent and the lodge why. 3) Write Network coordinator Tom Skeele (Box 272, Yosemite, CA 95389) to donate money and/or to request boycott petitions.

Help is also needed in the Southwest: 1) EF!ers in Arizona, New Mexico and Texas can write Congresspersons, governor, state legislators and state game commissions. Ask them to support studies of potential reintroduction sites identified in each state. Tell them what it would mean to you if wolves were back in the wilds of the Southwest. 2) Write letters to newspaper editors. 3) Plan events like New Mexico EF!'s howling at the Capitol, or publicizing the issue on a radio talk show, or showing "positive" films to schools and community. People both inside and outside this region can send their opinions to: Mike Spear, Region 2 Director, US Fish & Wildlife Service, Box 1306, Alb., NM 87103. For information or suggestions for the Southwest efforts, contact Steve Marlatt, 817 Trailing Heart, Roswell, NM 88201.

WAR ON THE WOLVES IN BC

by Renee E. Grandi

Flying over clearings in the forest below, government agents eagerly load 12-guage semi-automatic shotguns in anticipation of the confrontation with the e my. Reconnaissance reports indicat he enemy has congregated at the p e-arranged locations, drawn by Caribou carcasses into the open spaces for easy kills.

This February, no less than 75% of the Gray Wolves in the Omineca-Peace Region, in northeastern British Columbia, will be slaughtered by the government in an aerial massacre. The Omineca-Peace Region, which includes the Muskwa and Kechika Valleys (where the government wolf kills will take place), houses 48% of BC's wolves.

L. David Mech, renowned wolf biologist, listed 24 New World Gray Wolf subspecies, 10 of which are now extinct, and eight Old World subspecies, two of which are extinct. Wolves have been exterminated from more than 95% of their original range in the 48 contiguous United States, much of Mexico, settled and farming areas of Canada, most of Western Europe, and much of Eastern Europe and the European Soviet Union. If 75% of the wolves in the Omineca-Peace Region are slaughtered, the Canadian wolf will face extinction in future years.

"There is no biological justification for the wolf control program currently being conducted in Northeastern British Columbia," concluded a committee at the University of Guelph representing the Wildlife Society of Canada, Wildlife Biologists' Section, and Canadian Society of Zoologists. The reasons for the wolf kill are in the pocket books of government officials. The wolves are accused of nibbling at outfitters' profits by preying upon non-native Elk and Stone Sheep imported for hunting. Hunters pay outfitters $5000 to $25,000 for each trophy animal. The wolves, which are commercially valueless, are considered thieves.

Even though the Canadian federal government, independent wildlife biologists, and most of the people of British Columbia oppose the hunt, the Premier, William Vander Zalm, will not cancel it. John Elliott, regional wildlife biologist for the Fish and Wildlife Branch of the British Columbia Ministry of Environment in Region 7 (the Omineca-Peace Region) said, "It's a fact of life that people hunt, and one of the things our branch does is serve the people." What Elliott does not say is that the government is only serving a select handful of wealthy outfitters and international game-hunters primarily from West Germany and the US. Elliott, the instigator of the wolf extermination program, began several years ago an attempt to eradicate wolves from the Kechika and Muskwa River Valleys. Elliott told his political superiors that it would be extremely difficult to remove them all, and that they might have to settle for 75%.

Friends of the Wolf, under the leadership of Paul Watson, founder of the Sea Shepherd Conservation Society, is planning a campaign this February to stop the wolf slaughter. Between now and February, we need to obtain a Cessna 185 airplane and equipment necessary for survival in -40 degrees F weather. We will parachute into the Muskwa and Kechika Valleys to occupy the areas and directly intervene against the hunt.

This campaign will not be possible unless a Cessna 185 or the money to buy the plane and equipment is donated. If interested in helping to save the wolf through fundraising, promoting BC tourism boycotts, protesting, donating equipment, or participating in the campaign itself, please contact Friends of the Wolf USA immediately at POB 16, Davis, CA 95617-0016. Also, write to the following people and tell them you oppose the wolf control program, and that you will boycott all BC tourism and products until the program is stopped.

Provincial government: The Hon. Premier William Vander Zalm, Parliament Buildings, Victoria, BC, V8V 1X4 Canada; Ministry of Environment and Parks, The Hon. Bruce Strachan, same address; Ministry of Tourism, The Hon. William E. Reid, same address.

Federal government: The Hon. Tom McMillian, Minister of the Environment, Terrasses de la Chaudiere, 27th floor - 10 Wellington St, Ottawa, Ontario K1A OH3.

Renee E. Grandi is the US representative of Friends of the Wolf.

Wilderness & Wolves Threatened in Northern Rockies

by George Wuerthner

This past spring and summer, Representative Pat Williams and Senator Max Baucus each introduced his own version of a Montana wilderness bill. Both propose to protect 1.3 million acres as Wilderness, and another 500,000 (Baucus) or 300,000 acres (Williams) as National Recreation Areas or extend the time period for their protection as *de facto* wilderness by classifying them as Wilderness Study Areas. Although the acreage is nearly identical in the two bills, there are differences. For example, Williams proposes Wilderness for the Quigg Peak area near Missoula, while Baucus does not. Conversely, Baucus offers us Wilderness designation for Cube Iron-Silcox by the Cabinet Mountains, but Williams does not.

Neither of these bills comes close to protecting the 9.3 million acres which the Americans for Wilderness Coalition identified for Wilderness designation, but both represent a start in the right direction. Although only for a few areas do these bills give Wilderness designation to the total available roadless acreage, they do provide core areas in many mountain ranges. Future Wilderness additions will be easier where designated Wilderness already exists. Among the more positive aspects of the bills are Wilderness designation for much of the Rocky Mountain Front, Swan Range, and North Fork wildlands in the Whitefish Range by Glacier Park. Baucus proposes Wilderness for the controversial Badger-Two Medicine area of the Rocky Mountain Front, but leaves out the Hall Creek area (next to Glacier National Park), where oil drilling is proposed. Both congressional members propose limited protection for areas in and surrounding the Big Hole Valley, which includes the West Big Hole, East and West Pioneer Mountains and North Big Hole area.

This is the good news, as it may be. The bad is that both bills propose releasing 4.1 million acres of RARE II lands (lands surveyed by the Forest Service during the second Roadless Area Review & Evaluation) for immediate development. The Forest Service (FS) has wasted no time planning timber sales and road building for these areas, with the purpose of destroying their potential for future Wilderness consideration.

For example, Chico Peak on the Gallatin National Forest is a proposed addition to the Absaroka Beartooth Wilderness which lies in critical Grizzly Bear habitat just north of Yellowstone National Park. In anticipation of release of this area when a Montana wilderness bill is passed, the FS has already sent marking crews in to survey roads and timber sales. The FS is planning roads for many other RARE II wilderness proposals in both Idaho and Montana, and is spending taxpayer money to mark these road sites even before receiving a legal mandate to do so.

In Idaho, Senator James McClure and Governor Cecil Andrus are supposedly collaborating on a wilderness bill for that state. So far, nothing has come of it, although Andrus has toured several controversial roadless areas to get an idea of their values. Idaho has the most wildlands of any state in the lower 48, with roadless areas totaling over 16 million acres. Thirty one of its roadless areas contain more than 100,000 acres and several are million acre chunks.

Among the most controversial of the areas proposed for Wilderness by environmentalists are the 200,000 acre Palisades area near Grand Teton National Park, where oil development is proposed; and the wildlife rich Mallard-Larkin area in northern Idaho where old growth Western Red Cedar and White Pine are scheduled to meet the chainsaw before they become even more "over-mature and decadent." The FS also plans logging to "improve recreational access" along the Lochsa Face where it adjoins the Selway-Bitterroot Wilderness on the north in the Selway Crags area. Much of the roadless timbered slope one sees while driving Highway 12 along the Lochsa River in Idaho is not designated Wilderness, although most people assume it is. The FS has proposed to build bridges across the river and roads up to the Wilderness boundary, which lies near the crest of the Crags, so people need not hike through non-wilderness to reach the Wilderness beyond. (Seriously, this is the justification they give for the road construction.)

Other threatened Idaho areas that should be Wilderness include the 200,000 acre Meadow Creek roadless area, immediately west of the Selway-Bitterroot Wilderness. The Meadow Creek area is scheduled for logging, as is the 500,000 acre French Creek-Payette Crest area near McCall. Both these areas are important watersheds for Idaho's salmon and steelhead fisheries. Marking crews have already flagged out roads in these areas, and the Forest Service merely awaits their release with the passage of an Idaho wilderness bill.

Regarding wildlife in the Northern Rockies, there is encouraging news for Gray Wolf recovery. The regional director of the Fish and Wildlife Service announced support for reintroduction of wolves to Yellowstone National Park. The Wyoming Congressional delegation went through the roof, and forced NPS Director William Mott to retreat from his position favoring quick commencement of a wolf reintroduction EIS. Yet there is much public support throughout the nation for wolf reintroductions. Whether it is enough to overcome local resistance remains to be seen.

A wolf pack roaming east of Glacier Park on the Blackfeet Indian Reservation killed one cow. Two wolves were then trapped and one had a missing leg that had previously been shot off. The injured wolf was shipped to Minnesota for study and the healthy one was released. According to the government trapper, Blackfeet tribal officials insisted that a radio collar be fitted on the wolf prior to its release so that, in case of further depredations, trackers can find the pack or locate a den next spring and destroy all the wolves.

On the west side of Glacier, members of the Magic Pack had another litter. In fact, biologists believe that three separate packs have formed in the North Fork drainage and all have had pups. Unfortunately, when British Columbia Fish and Game learned of the wolf packs, they decided to open wolf hunting and trapping in the area just north of Glacier Park, an area used frequently by all wolves living in or near Glacier. Since there are only an estimated 20 mature wolves in this area, it could quickly spell the end for natural wolf recovery in the Glacier-Bob Marshall Ecosystem. Though Gray Wolves are considered an Endangered Species in the US, as soon as they cross into Canada, they lose what limited protection they enjoy here.

Readers should write the government officials of British Columbia (see Renee's article for addresses) and urge them to rescind a hunting season for wolves in the North Fork of the Flathead drainage. Tell them you canceled your plans to tour BC on your way to the 1988 Winter Olympics in Calgary, or that you'll not take the family to Vancouver next summer, because you refuse to support a people that would kill the recovery wolves. Also write your congresspersons (senators, Senate, Wash., DC 20510; representatives, House of Representatives, DC 20515) and ask them to intervene on behalf of the wolves. Also write to them in support of bills protecting all roadless lands in Montana and Idaho as Wilderness.

LATE NOTE: Shortly before going to press, George sent an alarming update:

The wolf which was radio-collared and released by the Fish and Wildlife Service led government trappers back to the pack, where trappers discovered three pups of this year. Shortly thereafter, the wolves killed two more cows. The Denver office of the Fish and Wildlife Service (FWS) has given approval to kill all six wolves in this pack (including the pups).

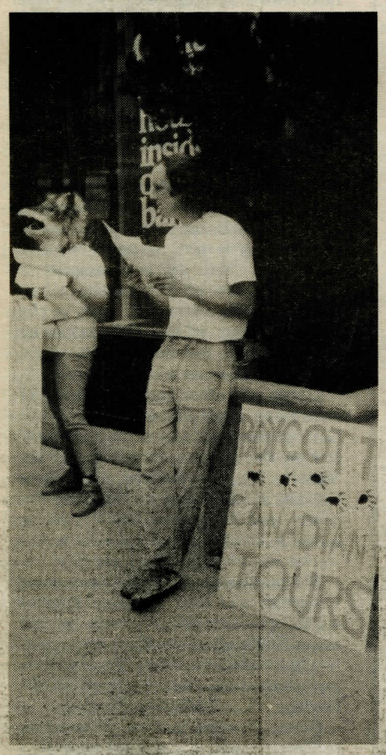
These wolves have only killed $2000 worth of livestock. Many people would gladly pay the ranchers for their losses, but the ranchers wouldn't accept the money. They want to kill wolves.

The FWS decision to kill the wolves revolves around this logic: The pups have learned to associate livestock with food — they now have cows as their search image. If relocated, they might form a new search image, but they might kill more livestock. Were the FWS not to kill them, the proposed wolf recovery plan for Yellowstone would probably be ended since one tenet of the program is that livestock-killing wolves will be destroyed.

My sources said that a government trapper has already killed two of the wolves. This is not public knowledge because it may be illegal, insofar as the Gray Wolf is an Endangered Species, and the only wolves which may legally be killed are those that might be reintroduced into Yellowstone. Ironically, the government trapper no longer has a radio-collared wolf he can track, and thus he may not be able to locate the remaining four wolves. My hope is that they flee the countryside before they get killed.

Admittedly, wolves do eat livestock, but a cause of this is the elimination of their natural food sources. The year round hunting which occurs on the Blackfeet Reservation, as well as poaching by tribal members in the park, has drastically reduced food sources for wolves living along the east side of Glacier Park. Although the east side is prime wildlife habitat, few large mammals remain there.

Meanwhile, even as the Wyoming delegation stopped progress toward reintroduction of the Gray Wolf into Yellowstone Park, the Wyoming Wildlife Federation publicly stated that they may not support wolf reintroduction into the Park. It appears that the wolf issue may split groups — the Montana Fish and Game Department opposes wolf reintroductions, and such Wilderness supporters as Montana outfitters seem likely to follow suit.



Demo outside Canadian Tourist Bureau

LA Wolves

by Peter Bralver

In August, wilderness and animal rights movements in Los Angeles joined in a common cause to protect lobo and lobo's land from the British Columbian aerial extinction forces. Members of anti-vivisection, pro-wildlife groups joined Los Angeles Earth First!ers with signs, leaflets and a couple of dogs to howl in front of the Ambassador Hotel on L.A.'s most cosmopolitan street, Wilshire Boulevard. Our demonstration for Friends of the Wolf spread information via radio and TV coverage. We found the offices of Tourism British Columbia, inside the hotel, closed.

Important for EF! as a movement, and for the wolf, was the marshalling of such diverse forces. Difficult as it is to bridge the differences, insofar as they can be bridged — from acceptance of "all eating all" by the law of tooth and belly, to the espousal of militant veganism — our respect for the equal Being of all animals, even those whose remnants are roasted over tribal fires, means we must open these doors of cooperation.

Peter Bralver, EF!'s L.A. contact, recently returned from the Sea Shepherd voyage to the North Pacific. He has since represented Earth First! in several public debates and interviews.

Wolf Reintroduction for Yellowstone Blocked

by Snowfield

Word has leaked out that the recently signed Wolf Recovery Plan for the Northern Rockies has already been gutted. What has been hailed as the first positive step toward the reintroduction of wolves to Yellowstone National Park is the latest victim of the Wyoming Congressional delegation and the Interior Department.

When National Park Service Director William Mott spoke in Yellowstone to members of the Grizzly Bear Task Force and Wolf Recovery League, he expressed support for the effort to restore the Gray Wolf to its place beside the Grizzly in Yellowstone. He challenged us to help persuade the public to support the reintroduction.

Mott came under instant fire when he stated that the Park Service was ready to lead the way by preparing the necessary EIS. The Wyoming Congressional delegation intervened immediately after the plan was signed in late July, and forced Mott to postpone the initiation of the EIS until the problems with the Grizzly are solved in Yellowstone.

Knowing the anti-environmental stand of the Wyoming delegation in the Yellowstone controversy surrounding Fishing Bridge and with that EIS soon to be released, it is not surprising that they demand that the problems with the Grizzly Recovery Plan be resolved first. They offer no support for any endangered species that stands in the way of their pro-development, pro-rancher mentality. They are the biggest political obstacle in the way of Grizzly and Wolf Recovery Plans.

The wolf needs your support now! Send letters to Director Mott, Assistant Deputy Secretary of Interior William Horn, and the Wyoming delegation. Tell them you support the reintroduction of the wolf into Yellowstone, and that an EIS needs to be initiated immediately to start that process. Write: William Mott, Director, NPS, Interior Dept, Rm 3043, Washington, DC 20240; William Horn, Asst Deputy Secretary, Dept Fish, Wildlife & Parks, Interior Dept, DC 20240; Dick Cheney, House of Representatives, DC 20515; Alan Simpson, US Senate, DC 20510; Malcolm Wallop, same address.

The Earth First! Directory

The Earth First! Directory lists the contact points for the international Earth First! movement. It is divided into three sections: 1) National EF! offices in the United States, and international contacts; 2) Active EF! Chapters or Groups; and 3) Contact persons where there is as yet no active EF! group. If you are interested in becoming active with the Earth First! movement, contact the folks listed for your area.

Earth First! The Radical Environmental Journal is an independent entity within the international Earth First! movement, and is not the newsletter of the Earth First! movement. It does, however, provide a forum for Earth First!ers around the world. This directory is provided as a service to independent EF! groups. If you would like to be listed as a contact or as a group, please contact Bob Kaspar (305 N. Sixth St., Madison, WI 53704 (608)241-9426). Please send address changes or corrections to him also. If you do not have a phone number listed, please send it to him. Bob acts as coordinator for local EF! groups for the EF! movement.

ATTENTION ALL CONTACTS

If you are not listed in the EF! Directory it is because you did not contact Bob Kaspar in time to keep from being purged. If you wish to be relisted as a contact, please get in touch with Bob. The EF! Directory will undergo semi/annual purge/updates in order to list only active contacts with correct addresses. Please send all changes of addresses, status, etc. to Bob and not to the Tucson office. Thank you!

NATIONAL EF!

EARTH FIRST! JOURNAL
SUBSCRIPTIONS & TRINKETS
Earth First!
POB 5871
Tucson, AZ 85703
(602)622-1371

EARTH FIRST! FOUNDATION
POB 50681
Tucson, AZ 85703

EF! RAINFOREST ACTION
Bay Area Earth First!
POB 83
Canyon, CA 94516
(415)376-7329

EF! GRIZZLY BEAR TASK FORCE
Jasper Carlton
POB 2461
Gainesville, FL 32602

EF! BIODIVERSITY TASK FORCE
Jasper Carlton
POB 2461
Gainesville, FL 32601

PAW (PRESERVE APPALACHIAN WILDERNESS)
Jamie Sayen
RR 1, POB 132-A
North Stratford, NH 03590
(603)636-2624

EF! NOMADIC ACTION GROUP
Mike Roselle
POB 83
Canyon, CA 94516
(415)376-7329

EF! WOLF ACTION NETWORK
Tom Skeele
POB 272
Yosemite, CA 95389

INTERNATIONAL EF! GROUPS

AUSTRALIA
John Seed
Rainforest Information Centre
POB 368, Lismore
New South Wales 2480
Australia

BRITISH COLUMBIA
Paul Watson
POB 48446
Vancouver, BC
V7X 1A2 CANADA
(604)688-SEAL

ENGLAND
Chris Laughton
c/o 57 Wood Lane
Greasby, Wirral,
L49 ZPU
England, 1513187
(051)606-0207

JAPAN
Rick Davis
400 Yamanashi-ken, Kofu-shi
Saiwai-cho, 18-11
Kofu, Japan
(0552) 28-5386

MEXICO
J. Banks
Apto Postal
Box 381
Guaymas, Sonora
Mexico

SPAIN
Marta Maranon
Espalter 10
Madrid 28014
Spain
91-239-5423

LOCAL GROUPS

ARIZONA EARTH FIRST!
Ned Powell
POB 5871
Tucson, AZ 85703
(602)745-3907

Prescott Earth First!
POB 25510
Prescott Valley, AZ 86312
(602)776-1335

Gristle
POB 1525
Prescott, AZ 86302

CALIFORNIA EARTH FIRST! GROUPS

CHICO EARTH FIRST!
Michele Miller
POB 5625
Chico, CA 95927
(916)894-7362

EASTERN SIERRA EF!
Sally Miller
POB 22
Lee Vining, CA 93541
(619)647-6360

LOS ANGELES EARTH FIRST!
Peter Bralver
13110 Bloomfield St.
Sherman Oaks, CA 91423
(818)784-6176/905-0583

NORTHCOAST EF! GROUPS

Humboldt EF!
Greg King
POB 558
Redway, CA 95560

Northcoast EF!
POB 455
Bayside, CA 95524
Greg King (707)826-1621
Bill Devall (707)822-8136

South Humboldt EF!
Darryl Cherney
c/o POB 34
Garberville, CA 95440
(707)923-2931/2913

Upper Eel EF!
Don Morris
POB 1551
Willits, CA 95490
(707)459-4715

PENINSULA EARTH FIRST!
Madeleine von Laue
1020 Bryant St.
Palo Alto, CA 94301
(415)323-3843

SAN DIEGO EARTH FIRST!
Van Clothier
POB 674
Del Mar, CA 92014
(619)481-6784

SAN FRANCISCO BAY EF!
Karen Pickett
POB 83
Canyon, CA 94516
(415)376-7329/548-2220

YOSEMITE EF!
Tom Skeele
POB 272
Yosemite, CA 95389

COLORADO EARTH FIRST!
Eric Holle
1126 James Canyon Dr.
Boulder, CO 80302
(303)442-5518

CSU EARTH FIRST!
Box 708
LSC CSU
Ft. Collins, CO 80523

FLORIDA EARTH FIRST!
Reed & Myra Noss
6820 SW 78th St.
Gainesville, FL 32608
(904)372-6255

HAWAII EARTH FIRST!
Paul Faulstich
EWC Box 1265
1777 East-West Rd
Honolulu, HI 96848
(808)955-3108

MAINE EARTH FIRST!
Gary Lawless
Gulf of Maine Books
61 Main St.
Brunswick, ME 04011
(207)729-5083

MIDWEST HEADWATERS EF!
Bob Kaspar
305 N. Sixth St.
Madison, WI 53704
(608)241-9426

Hank Bruse
KA9TIF (short wave)
235 Travis Drive
Wisconsin Rapids, WI 54494
(715)423-5636

Chicago Earth First!
POB 6424
Evanston, IL 60204 (312)341-0800 (day)

Paul Rechten
7405 Shields Rd.
Harvard, IL 60033
(815)943-4178

Chuck Varani
355 Bates
St. Paul, MN 55106
(612)771-7920

MONTANA EARTH FIRST!
Randall Restless
Box 6151
Bozeman, MT 59715
(406)587-3356

NEW MEXICO EARTH FIRST!

Brad Lagorio
2405 Meadow Rd SW
Albuquerque, NM 87105
(505)873-0299

Ron Mitchell
POB 95
Embudo, NM 87531
(505)579-4305

Rich Ryan
456 Amado St.
Santa Fe, NM 87501
(505)984-1097

NEW YORK Long Island EF!
John Edsall & Linda Yuhas
Box 455
Plainview, NY 11803
(516)924-4739

OREGON EARTH FIRST!
POB 605
Joseph, OR 97846

TEXAS EARTH FIRST!
Barbara Dugelby
POB 7292
University Station
Austin, TX 78713
(512)443-8831

VERMONT EARTH FIRST!
Erik Sohlberg
RR1, Box 80-A
East Corinth, VT 05040
(802)439-6266

VIRGINIA/DC EARTH FIRST!
Robert F. Mueller
Rt. 1 Box 250
Staunton, VA 24401
(703)885-6983

WASHINGTON EARTH FIRST!
Mitch Freedman
POB 2962
Bellingham, WA 98227

Seattle EF!
George Draffan
POB 95316
Seattle, WA 98145

North Central WA EF!
Mike Jakubal
POB 3566
Wenatchee, WA 98801

Shuksan EF!
David Helm
POB 1731
Ferndale, WA 98248

Okanogan Highlands EF!
POB 361
Republic, WA 99166

LOCAL CONTACTS

ARKANSAS
Jerry Price
Rt. 2
Pettigrew, AR 72757
(501)521-7799

CALIFORNIA
Dakota Sid Clifford
15440 St. Hwy 174
Grass Valley, CA 95945
(916)273-7186

EF! Wiccan-Celtic Warriors
L. Morrigan & L. Gwydion
POB 3811
S. Pasadena, CA 91030
(213)224-1839

FLORIDA
Black Rhino Vegetarian Soc.
MaVynee O. Betsch
Rt 3, Box 292
American Beach, FL 32034

PAN
c/o 1507 Edgevale Rd
Fort Pierce, FL 33482
(305)466-0833

MARYLAND
Leonard J. Kerpelman
2403 W. Rogers
Baltimore, MD 21209
(301)367-8855

MINNESOTA
Paul Olsen
Rt. 1, Box 84A
Clearbrook, MN 56634

MISSOURI
Sue Skidmore
1364 S. Plaza
Springfield, MO 65804
(417)882-2947

NEW YORK
Gary Bennett
127 Vassar St
Rochester, NY 14607
(716)461-0797

WASHINGTON
US Friends of the Wolf
USNW Support Office
Carl Schwamberger
3517½ #7 Fremont Ave N
Seattle, WA 98103

EARTH FIRST! EVENTS

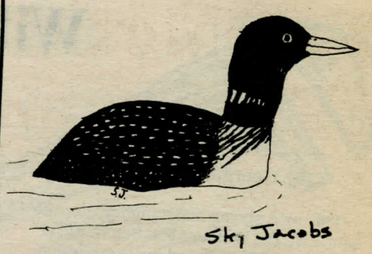
***CALIFORNIA EF! RENDEZVOUS. The California Rendezvous had to be postponed due to forest fires. It will be in the same location as announced in the last issue (Camp Mather, bordering Yosemite National Park), but will be held October 9-11.**

*HAWAI'I EF! RENDEZVOUS. Hawai'i Earth First! will hold its first weekend gathering on November 7-8 at Waimanalo Beach Park. We encourage all interested people to join us. Bring food for pot-lucks, musical instruments, and ideas. We'll get to know each other, discuss issues, and organize our next action. We encourage all to come with information about at least one critical issue that HIEF! can confront. Please tell as soon as possible if you plan to attend so we can obtain permits. Also send suggestions; tell us if you wish to lead a workshop. Contact: Paul Faulstich, HIEF!, EWC Box 1265, 1777 East-West Rd, Honolulu, HI 96848 (808-955-3108). Look for the EF! sign at the campground.

*EVERETT RUESS BLOCKPRINTS. The Salt Lake City Public Library's Atrium Gallery, 209 E Fifth S, will host the premiere showing of "Everett Ruess: Blockprints of Utah and the Desert Southwest." Sponsored by the Southern Utah Wilderness Association, the Utah Arts Council and the City Library, this exhibit will be on display from October 23 - November 23, Mondays-Thursdays 9AM-9PM, Fri - Sat 9-6PM.

Everett Ruess, who disappeared near Escalante, Utah, in 1934 at the age of 20, has become a folk hero and a symbol of the wilderness conservation movement. He came from an artistic family and at a young age developed a deep love for nature. In 1931, he began to explore the Southwest. Ruess beautifully captured his feelings in poems, essays and letters sent to family and friends as well as in his watercolors, sketches and blockprints. In one of his letters to home he wrote: ". . . before physical deterioration obtrudes, I shall go on some last wilderness trip, in a place I have known and loved. I shall not return."

*EF! ROADSHOW. The Earth First! road tour being organized by Roger still has vacancies on its schedule. Contact Roger Featherstone, Box DB, Bisbee, AZ 85603 (602-432-4145), before November 1, to arrange to host a show or to offer help or suggestions. The tour will run from January through April. Shows will focus on rainforests, uranium mining at the Grand Canyon, or Grizzly Bears. Cities new to EF! may be offered a general EF! show.



Gulf of Maine Bioregional Congress

by Gavia Immer

Earth First!ers made a strong showing at the first Gulf of Maine Bioregional Congress in Freedom, Maine, on August 27-30. The event, attended by over 250 members of our species, was held at the idyllic Hidden Valley Camp. Maine Earth First! contact Gary Lawless deserves our appreciation for his yeoman's service as organizer.

Thursday and Friday workshops covered a wide range of issues, including preserving Appalachian wilderness, Green politics, paleoecology, the evils of biomass plants ("Mow, mow 'til there ain't no mo'"), and a slide show on lawn ornaments as an expression of how our culture "inhabits" the land.

Over 55 people attended the Saturday Earth First! gathering, and the EF! message reached many who were EF!ers without knowing it. Also, strong EF! statements emerged from several caucuses which grew out of our gathering. On Sunday, the GOM Bioregional Congress adopted the statement drafted by the Wilderness Caucus, which calls for restoration and preservation of large wilderness areas, connected by wilderness corridors, and reintroduction of extirpated species. It states, ". . . In true Wilderness the animals, plants and living systems, including sea urchins, wolf and caribou, white pine and the myriad of unseen, unknown biota and biotic relationships will resume their evolutionary dance; the diversity and complexity of ecosystems once known to the peoples of the Gulf of Maine will thus be regained. . . . The wild lands and waters of the Gulf of Maine bioregion must be rejoined with those of all bioregions of Turtle Island and Earth."

Any initial undertaking is bound to have glitches, and the following critical observations are offered by someone who was delighted to have participated in the Congress and hopes there will be an even better gathering a year or two hence.

NO DOGS!

There should be more workshops and field work dealing with wilderness recovery and land healing practices (restoring streambeds, halting erosion, Ned Ludding, etc.).

Let's have fewer hand-holding circles celebrating our communion with our species and more wolf and coyote howls to celebrate our communion with all species.

There must be a Montana campfire. This year, the camp owner said no fires and no beer! Because he was giving us such reasonable rates, we agreed to obey. Next time, there will be a campfire, a keg, and a lot of EF! banshees harmonizing with the moon. Part of the disorganization of the EF! gathering was due to the fact that after two days we were still sober and coherent.

I have one other regret: Because of scheduling confusion on the first day, Gary graciously, but unwisely, offered to drop his opening discussion "Giving Voice to Place." This was unfortunate because it offers such an inspiring biocentric and bioregional vision, and because it would have helped focus the weekend's activities more sharply.

The best part of the GOM Bioregional Congress was that so many kindred spirits gathered in celebration of our magnificent bioregion. Work begun that weekend must be followed up year in and year out — for the spirit of the Caribou, Gray Wolf, and Panther.

Gavia Immer, a New Hampshire writer unafraid to speak the truth in a state known for its conservativeness, has oft been called a Common Loon.

New Mexico EF! Protests Elk Mountain Logging

by Rich

ELK MOUNTAIN UPDATE: The Creek Timber Sale on Elk Mountain, 20 miles north of Pecos, New Mexico, the largest timber sale ever in the Santa Fe National Forest, is rolling toward reality. But those who oppose the sale haven't surrendered. The area has been spiked by persons unknown and a timber sale appeal is being prepared by the Elk Mountain Action Party. The Forest Service has closed all roads leading into the area and it is now illegal to enter the area at all. The reason given is that "vandals" have been removing road survey flags and tree markers. This road closure is also being appealed.

One of the critical issues in the fight over this high altitude sale area is Elk habitat. The Freds claim they need to improve summer range. Yet this is in fact already abundant (see map), while lower elevation winter range in the canyons is in short supply due to the invasion of snowmobiles and ORVs each winter. In effect, the Forest Service closes the road in summer to keep out the people who care for the land, and opens the road in winter to those who abuse the land.

The FS would like to sell the trees by the end of fiscal year 1987 (Sept. 30). Our appeal is due September 1. If it is sold, the lumber company (read Duke City), will extend the recently completed Willow Davis road up into the sale area. There are already 52 miles of low grade roads silting up the creeks in the area. But the Freds want a good road, so . . . *andale y arriba*!

Local Earth First!ers are preparing for direct action and will hold a CD prep in early October. If you go for night-work, be careful. The area is being watched by the Pecos Ranger District. As Cactus Ed said at the RRR, don't get caught; there's no need to further enrich the legal profession, the bastards. The selected cuts, which are near timberline in the magnificent old growth, are marked with blue paint. The patch cuts (two stage clearcuts) are painted yellow.

A benefit dance is being planned for October 4 in Santa Fe to raise money for mailings, costumes, bail money, etc. Call 984-1097 for information. *Elk Mountain Speaks*, a newsletter about this issue, is available from EMAP, 80 E San Francisco, Santa Fe 87501. A $5 donation would be welcomed.

NMEF! ACTION UPDATES: Shortly after the Rainforest Roadshow with John Seed and Cecelia Ostrow in July, a demonstration took place at Abiquiu Dam on the Chama River in northwestern New Mexico to protest the destruction of riparian habitat by the Army Corps of Engineers. The Chama has been backed up for miles since spring, and hundreds of trees have been killed. As no buyers have been found, 90% of the stored water evaporates, and Albuquerque will not need this additional water until 2040. Meanwhile, the river backs upstream toward one of the most beautiful small canyons in the West. The demonstrators ceremonially cracked the earthen dam and sang rewritten versions of Bill Oliver's "River Libber" and the Aussie song "Tonka Toys." Channel 7 came in their chopper.

A day later, Dan Moore and Rich Ryan interrupted the Chama Wild and Scenic River hearings with wild and scenic versions of these same songs. Several old ladies were seen singing and tapping their feet. Senator Pete Domenici didn't like it.

On August 19, a crowd of 50 gathered at a Santa Fe post office to watch a vibrant performance of the play "Stumpy the Bearocrat Meets the Creatures of Elk Mountain." Channels 7 and 13 filmed.

Showings of John Seed's movie "Earth First!" have been effective in bringing the EF! message to new audiences. On Sunday morn, August 30, Reverend Rich and Pastor Lone Wolf held service at the Santa Fe Unitarian Church. Forty-five seniors attentively listened to our rap and watched the movie — a potential gray green party!

ISSUES: WHAT'S AT STAKE?
ELK
* THIS SALE IS DESIGNATED TO CREATE ELK SUMMER HABITAT BUT SUMMER HABITAT IS ALREADY ABUNDANT ON THE FOREST BUT ELK WINTER IS IN DESPERATE/SHORT SUPPLY—THIS WILL BE MAIN A PROBLEM
* THE FOREST SERVICE LETS SNOWMOBILES INSIDE THIS CRITICAL HABITAT!
LOGGING DESTROYS ELK CALVING GROUNDS
NATURE IF LEFT TO ITSELF WILL CREATE OPENINGS IN THE FOREST NEEDED BY ELK

New Mexico EF! protests Elk Mountain logging in Santa Fe.

Aerojet Eyes Wilderness

by Charles S. Watson

In the past, *Earth First!* has reported the threat of a land swap between Aerojet Corporation and the Bureau of Land Management, in which Aerojet land in Florida would be traded to the federal government for federal land in southeast Nevada. Aerojet wants the Nevada land in order to test military equipment — a use which would be incompatible with the current wildness of this desert land. The land swap issue is now being debated in Congress.

Interior Secretary Hodel's "memorandum of understanding" (MOU) with Aerojet — which would be triggered if HR 1845 and S 854 are enacted — includes a provision to grant use of an additional 4100 acres of Wilderness Study Areas (WSAs) to Aerojet. If the whole Nevada/Florida Land Exchange Authorization Act is passed, WSAs now protected by the Federal Lands Policy & Management Act (FLPMA), and administrative Wilderness managed by the US Fish & Wildlife Service (FWS) on the Desert Game Range, would be subject to a "right of first refusal" clause in the MOU. The WSAs lie west of US Highway 93 (adjacent to 42,800 acres of "selected lands" in Coyote Springs Valley) and also include a corner of the Arrow Canyon Range WSA to the south (in Clark County). The WSAs west of the highway are old "Watt Droppings" adjacent to Desert Game Range administrative Wilderness in the Las Vegas Range and Sheep Range. These were ordered to be restored as WSAs when the Sierra Club Legal Defense Fund sued then-Interior Secretary James Watt over his removal of the WSAs. The portion that could be seized in the Arrow Canyon Range WSA is part of Nevada's most critical Desert Tortoise habitat.

While the Aerojet landswap bills do not actually mention the WSAs, clearly the "right of first refusal" language would pressure the BLM to drop all of the WSA acreage from its 1991 recommendation to Congress (for additions to the National Wilderness Preservation System). This language may also cause the BLM to eventually release these 4100 WSA acres for privatization.

The entire BLM appraisal of the land swap was done by Aerojet's appraisers. The Nevada Outdoor Recreation Association (NORA, the main group fighting this land swap) now has a controversial Fish & Wildlife Service (FWS) memorandum dated November 20, 1986, which alludes to a meeting attended by BLM officials which approved of Aerojet also doing its own environmental analysis (EA) and eventually its own environmental impact statement (EIS).

NORA has maintained for nearly two years that the Aerojet Landswap Act is part of a sophisticated program for massive "privatization" of federal lands. We refer you to the NORA story about the give-away of 82,000 BLM acres in western Colorado's Piceance Basin to Big Oil. Here the BLM was suddenly ordered by Hodel to cease its opposition to Big Oil's litigation over oil claims filed by Big Oil prior to passage of the Mineral Leasing Act of 1920. This Colorado land is widely regarded as North America's finest Mule Deer habitat.

An inquiry launched by Senators John Melcher (D-MT) and Tim Wirth (D-CO), as a backup to their lawsuit against Hodel, discovered that there are 270,061 acres of obsolete oil claims in Utah, Wyoming, and Colorado. This finding awakened Congress, which moved to impose a moratorium on any patents, on 258,652 acres, to Big Oil by Hodel.

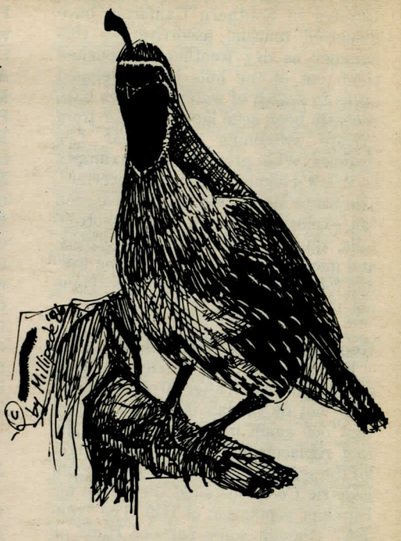
Privatization advocates like Assistant Interior Secretary Bill Horn and FWS liaison Steve Robinson appear to be so emboldened by the privatization trend that the Interior Department may now target our National Parks. NORA obtained a document listing 78 National Parks, Monuments and recreation areas in 19 states and asking Congress to appropriate $1.3 million toward land exchanges. This NPS list includes some difficult-to-manage tracts which could legitimately be traded for needed inholdings. Yet many on the list are suspicious (e.g., in Acadia National Park, Maine, and Cape Krusenstern National Monument, Alaska).

Aerojet wants four to six million gallons of water a day to run a rocket testing facility in Coyote Springs Valley. In addition to harming 14 rare and endangered species, this water consumption would cause a severe drawdown of Nevada's fossil water. NORA believes that, as with the MX "racetrack" wells dug down 900 feet into the aquifer at Coyote Springs Valley by the US Air Force, the BLM is being forced again to value these at a paultry $10,000 even though an identical set of desert wells drilled by a utility company cost $350,000.

WHAT YOU CAN DO

Write your members of Congress (US Senate, Washington, DC 20510; House of Representatives, Washington, DC 20515) and express your opposition to the Aerojet land exchange and all similar attempts to privatize our public land. Mention your particular opposition to S. 854 and HR 1845. Urge them to press for a full Congressional investigation of this sleazy operation.

Charles Watson, the legendary director of NORA, is an indefatigable force in a state whose environmental community otherwise tends toward torpidity. For more information on this issue, and on the militarization of the West in general, contact NORA, POB 1245, Carson City, NV 89702 (702-883-1169).



FOUR NOTCH NAPALMED!

Shortly before going to press, Texas EF! leader Barb Dugelby called with grim tidings: The Four Notch Wilderness Area in the Sam Houston National Forest of East Texas — scene of one of Earth First!'s most widely publicized civil disobedience actions, in which Texas EF!ers stopped the mighty tree crushing machine, Godzilla, and temporarily saved the forest — is now being napalmed. Texas EF!ers have not been able to prevent the burning of the forest because the Forest Service is blocking access far from the area of immolation. The Freddies intend to burn 2600 acres, ostensibly for the purpose of controlling the Southern Pine Beetle. We will run a report in our next issue.

NEMESIS NEWS NET

by Australopithecus

Tree-cutters Mar Mexican Reserve

Local lumberjacks are fast felling the fair forest of a federal biosphere preserve in the Manantlan Sierra of southeast Jalisco. Last March, Mexico's President Miguel de la Madrid declared Manantlan a biosphere preserve to protect its biological riches, including the only known perennial corn in the world. The University of Guadalajara (U de G) — which manages the reserve — is trying to save the 100,000-acre reserve from the fellers, after having identified 34 mammal, 43 reptile, and 135 bird species there. The Manantlan Reserve borders the coastal zone north of the port of Manzanillo, and encompasses the part of the southern Sierra Madre from Puerto Vallarta south to the Tchuantepec Isthmus. The U de G rector claims that though local campesinos do the cutting, the forces behind the cutting — and the financial winners — are big timber companies. (*The Colony Reporter*, 6-27-87)

Coyotes Ambush Horseman

Three Coyotes attacked a man and his horse in Cheeseboro Canyon in the Santa Monica Mountains (Los Angeles, California) on July 18, injuring the man's right arm and then flitting away. Animal control officials promptly responded by setting non-lethal cage and leg traps to determine if the area's Coyotes are rabid — in which case they would be killed. Coyotes in Southern California have displayed unusual assertiveness this summer as dry weather has pushed them out of the hills into developed areas in search of water. Coyotes have recently been seen lapping water from private swimming pools near Los Angeles. What prompted these canines to attack a horseman remains uncertain. The Santa Monica Mountains have seen "an explosion the past year of cottontails, quails, doves, ground squirrels, and mice," the state Fish & Game warden for that area said; so hunger seems not to be the cause.

Hooligans Shoot Street Lights

Eureka, Montana, finally regained street lights again after 50 of them were "shot out by vandals in May" and then shot out again immediately after the first replacement. The city paid $1171 for the second replacement, and Lincoln Electric Co-op installed them free for Eureka's population of 1119. The "vandals" (though some suspect Huns or Visigoths) remain at large.

Shrub Kills Cattle

The heavy rains that buffeted Texas early this summer have helped produce a bountiful crop of Rayless Goldenrod, a shrub that can be fatal for grazing animals. One rancher lost 52 steers in one week after they ate Rayless Goldenrod on land he leases near Odessa. There is no known treatment for poisoning by the toxic shrub. Although toxic plants are common in west Texas, they have been particularly abundant this year. The US Soil Conservation Service is testing chemicals on an Ector County ranch to control the toxic plants.

Coors Sponsors Wilderness Congress

As the problem of rainforest destruction gains increasing publicity, more and more industrialists are endeavoring to assume lead roles in habitat preservation efforts. The World Wilderness Congress, held September 11-18 in Estes Park, Colorado, was an indication of this. The Congress — arguably one of the most important gatherings of reform environmentalists in recent years — attracted 2000 scientists, politicians, and representatives of the world's largest conservation groups. It was organized by such notables as David Rockefeller, former chairman of Chase Manhattan Bank; Norway Prime Minister Gro Harlem Brundtland; Zambia President Kenneth Kaunda; National Park Service Director William P. Mott; Canadian multi-millionaire Maurice Strong, who owns oil, cattle, and trekking businesses; and Joseph Coors, friend of Ronald Reagan and infamous member of the Coors "beer" family. The congress featured speakers addressing such problems as rainforest destruction (100 acres/minute), greenhouse effect, desertification (another 30 million acres by early next century if trends continue), species extinction (now up to 17,500 species a year), and increasing floods and droughts (as forests are cleared). Rockefeller and allies presented a plan for a World Conservation Bank. (*Chicago Tribune*, 5-31-87)

Japan Plans Air Transport of Plutonium

Even as plane fatalities grow in number and travelers throughout the world grow leery of jet travel, Japan and the US are formulating an agreement to allow shipment via air of large amounts of plutonium from processing plants in Europe, across Canada and Alaska, to Japan. The agreement will go into effect unless both houses of the US Congress reject it. ("Radioactive Review," 7-87)

Manu Helped by Man Named Munn

The Manu Biosphere Preserve — a sanctuary in the southern rainforests of Peru, about the size of Massachusetts — may gain strict protection by the Peruvian government, which protection would contrast favorably with that of the many "paper preserves" in Latin America. A young scientist named Munn has convinced the government of Peru to consider a plan to preserve the Manu forests while also allowing sustainable development in them. Charlie Munn's group, Conservation Association for the Southern Rainforests of Peru, is fighting to save the forests from encroaching cattle ranches. Peru's southern rainforests and adjacent foothills of the Andes remain wild and are claimed by some scientists to contain more species of animals and plants per square kilometer than any other place on Earth. (For information, write: Wildlife Conservation International, NY Zoological Society, Bronx, New York 10460.)

Madagascar Given Priority

Many biologists, including some with the world's largest non-profit non-governmental conservation group, World Wildlife Fund, now consider Madagascar to be the highest priority area in the world for preservation efforts. This island nation, east of Africa's mainland, has already lost about half of its tropical forest; only 20% of Madagascar remains forested. Yet so rich in diversity is Madagascar's native wildlife that is still features 50% of all chameleon species (all endemic), more species of orchids (1000) than on all of mainland Africa, the 28 remaining lemurs (14 species became extinct after humans reached Madagascar), 142 endemic frogs, 106 endemic birds, and 6000 endemic flowering plants. Madagascar's wildlife is, in effect, being destroyed by human poverty. Poor slash and burn farmers kill forest to plant crops and collect fuel wood. The government of the Malagasy Republic — Madagascar's official name — is finally joining conservation groups to try to save Madagascar's vanishing wilderness. This wilderness remains in diverse patches — rainforest on the eastern coast, a desert with cactus-like plants in the south, and deciduous forests on the west coast. A humbling lesson to be learned from the natural history of this island is that following the arrival of our species there 1500 years ago, many species disappeared forever — a pygmy hippopotamus, two giant land tortoises, at least six huge flightless birds, and others. Among the birds lost was the largest ever known, the Elephant Bird, which was ten feet tall, weighed 1000 pounds, and laid 20-pound eggs. (In retrospect, that these birds did not fly almost seems an evolutionary oversight — insofar as *Homo sapiens* overpopulated the island only centuries after colonizing it.) (*NY Times*)

Phytoplankton Regulate Heat

AP reports that scientists have obtained evidence linking phytoplankton (tiny ocean plants) and clouds as co-regulators of Earth's temperatures. Phytoplankton excrete a gas which affects the ability of clouds to reflect the sun's rays. This process has a feedback mechanism, as the plants' growth rates depend partially upon the amount of heat and sunlight reaching the biosphere, and the plants release the gas in greater quantities as their volume increases. Cloud droplets form around sulfur-bearing particles, which are especially abundant over oceans. These particles are formed by di-methylsulfide — released by the phytoplankton — reacting in air. Scientists theorize that as the gas emissions increase, more cloud droplets form, and more clouds block solar rays. When this happens, phytoplankton growth drops and with it gas production. In effect, phytoplankton and clouds act as a thermostat. Unfortunately, phytoplankton are being harmed by water pollution.

Lions Club Plans Snake Kill

In June, AP reported that the Lions Club in the eastern Washington town of Warden was adopting the Texas tradition (practiced in Sweetwater, TX, and elsewhere in TX and Oklahoma) of a rattlesnake roundup. On July 4, the club was to offer rewards for the biggest rattlesnake caught, the most caught, and the most in terms of total weight caught. Assuming it was held, this roundup was particularly heinous in view of eastern Washington's paucity of snakes — a paucity so pronounced that organizers expected many of the snakes to be brought in from Oregon, Montana, and California.

We would appreciate hearing from anyone with information on whether this roundup was indeed held or whether environmentalists succeeded in stopping it. We also seek information on the date of the annual Sweetwater snake slaughter.

Buy 'Baccer Designer Genes

Genetic engineers in Belgium are perfecting a strain of tobacco that resists tobacco hornworm — a worm that commonly eats tobacco leaves — by producing its own insecticide. The engineers have modified a gene of the bacterium, *Bacillus thuringiensis* (Bt), which they insert into the plants. Toxins produced by Bt are already used on forests throughout eastern Canada and in parts of the US to combat gypsy moths. While professional foresters have praised Bt as a benign alternative to chemical pesticides, environmentalists are beginning to learn of serious side-effects of Bt spraying. Tests with the new tobacco strain proved successful in repelling tobacco hornworm, and plants with the special gene passed in on to their offspring. Robert Shields of Unilever Research in England warned that relying on a single gene for resistance could lead to pests becoming immune to the toxin. (AP)

Letters

*It has recently come to environmentalists' attention that the problem of timber firms arranging to have taxpayer funded trappers kill bears on their lands is not limited to Washington; it is common in California, too. On Humboldt County timber lands belonging to Louisiana Pacific, Arcata Redwood, Simpson, and Barnum Timber Company, trappers with the US Agriculture Department's Animal Damage Control division killed more than 40 bears, at the request of the companies, last spring. The firms claim that the bears cost them money by eating the cambium layer of trees in spring. Damage to trees by bears tends to occur along logging roads; so, in Oregon, experimenters have planted legumes and other sweet plants along roadways in hopes that hungry bears will consume these plants rather than sap from conifers. In California, however, such efforts are not being attempted and timber firms can easily obtain depredation permits. Please write to the California Fish and Game Commission (1416 Ninth St., Sacramento, CA 95814) and request an end to the bear depredation program.

Would A Birth Dearth Bring Mirth to Earth?

Twenty years ago, Paul Ehrlich awakened the US public to the tragedy of overpopulation with his book *The Time Bomb*. Since then, many environmentalists have held that the key to restoring the health of Earth is to drastically reduce human population. (Some deep ecologists suggest an optimum population of 100 million — 2% of the current five billion.) However, this year an alleged demographer, Ben Wattenberg, is seeking to send Americans back to bed with his book *The Birth Dearth*. Wattenberg urges Americans to have more babies, lest the US fall victim to economic stagnation, a weaker national defense, and a declining number of babies in comparison to communist and Third World countries. Were Wattenberg's book to achieve its ends, we would soon see US tax incentives for having babies similar to those already in place in France and other Western European nations with relatively low birth rates. (*San Francisco Chronicle*, 8-3-87)

Monkey Romps Through Plane

In late July, a Macaque Monkey escaped from her cage in the cargo hold of a jumbo jet that landed in New York's Kennedy Airport. An airport animal control officer then spent 90 minutes chasing the monkey. The monkey may have sensed that the fate awaiting her would be grim; she was one of 60 monkeys bound for a Long Island research facility, having been flown from the Philippines. So intimidating was this 12 pound one-year-old, that 20 workers refused to unload the plane's cargo, fearing bites and saying that dealing with renegade primates was not in their contract. The monkey deftly eluded capture until she entered the cockpit and tried to leap through the windshield. The officer then seized the stunned monkey and was duly bitten. She was taken to the airport's animal shelter . . . and has probably since been killed or rendered dysfunctional by lab researchers. (*New York Newsday*, 7-31-87).

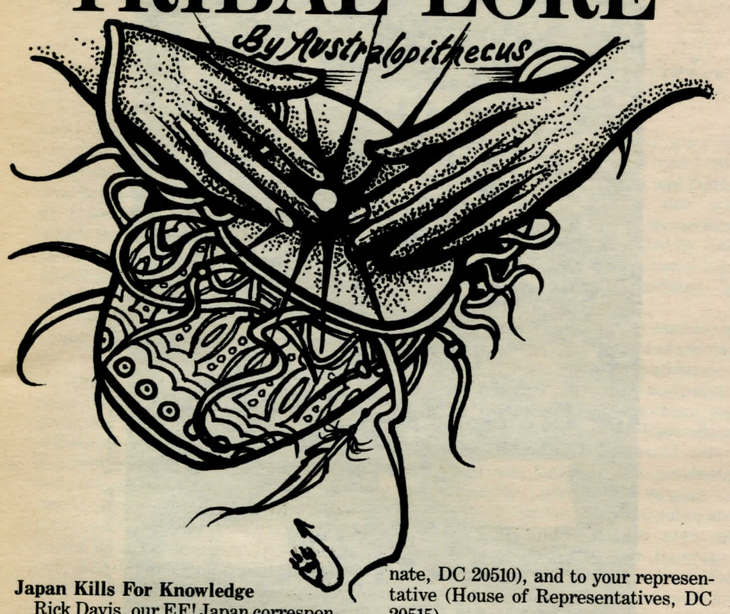
Inyo Power Line Damaged

On July 31, a 120-foot power tower near Independence, Inyo County, California, was toppled. The FBI has since been investigating this incident to determine whether it is related to similar attacks on power lines in northern California and Oregon. Saboteurs cut guy wires to fell the Los Angeles Department of Water and Power (LADWP) tower, which was vulnerable because of having only one leg. The FBI planned to analyze, at their lab in Washington, the marks left on the cut guy wires. The LADWP is disliked by many in the Inyo area because of its diversion of streams feeding Mono Lake. (*Review-Herald*, 8-20-87)

Chernobyl Killed 15,000!?

Former Soviet nuclear engineer Igor Gerashchenko stated to the Commission on Security and Cooperation (which monitors compliance with the Helsinki human right accords) that, not merely 35 as claimed, but 15,000 people have already died due to the Chernobyl accident. Igor said people who died in the hospital were discharged as needing no further treatment (which, no doubt, would be true were embalmment barred). (*Seattle Times*)

TRIBAL LORE



Japan Kills For Knowledge

Rick Davis, our EF! Japan correspondent, sends the following report: The Japanese whaling community, which continually criticizes the International Whaling Commission (IWC) for being "unscientific," is about to begin an unscientific program of "scientific whaling." Known as "survey whaling" to the Japanese, the program calls for the slaughter of 825 Minke and 50 Sperm Whales each year in the Antarctic Ocean. The Japanese government claims that killing whales is a good way of learning how many remain. Scientists have shown the fallacy of the Japanese method (see "With Harpoon and Pocket Calculator," *New Scientist*, 7-2-87).

The real purpose of Japan's "scientific whaling" is to keep whale meat on the shelves of Japanese grocery stores and to maintain the whaling industry. As a Japanese newspaper columnist wrote, "Meat from the whales taken for scientific purposes will be offered to consumers."

WHAT YOU CAN DO: Write a letter to the Fisheries Agency and tell them what you think of the Japanese proposal for "survey" whaling. Tell them it would be easy for a country with Japan's economic resources to find new employment for the whalers, and that you hope that Japan does not do to the whales what it is doing to the rainforests of Southeast Asia. Send to: 100 Tokyo-to, Chiyoda-ku, Kasumigaseki 1-2-1, Suisancho (Fisheries Agency), Tokyo, Japan.

Animal Welfare Act Violated

The United Action for Animals (205 E 42nd St, New York, NY 10017) reports the following grim news: The Animal Welfare Act supposedly ensures that laboratory animals will be humanely treated "throughout their stay in laboratories." But in a joint project of United Action for Animals and the Animal Legal Defense Fund, 141 flagrant violations of the act have been documented from experimenters' own published papers. These violations fall into four categories: 1) Illegal withholding of anesthetics. 2) Illegal withholding of analgesics. The Animal Welfare Act requires not only anesthetics during injury, but also analgesics (pain-killers), after injury. 3) Impermissible pain (pain inflicted in experiments which have no relevance to life-threatening diseases affecting humans). 4) Illegal exemption of warm-blooded species. The Animal Welfare Act exempts farm animals used to improve food or fiber (wool) and horses "not used in research." Yet some experiments on these animals have nothing to do with food or fiber.

If you doubt the relevance of animal rights issues to deep ecology, remember that the radical Rudolph Bahro, former German Green leader, resigned from the Greens after they failed to take a strong stand against lab animal experimentation. Bahro considered animal experimentation to be one of the main pillars supporting the industrial machine. You can fight the machine and help stop lab animal abuse by writing four letters: to the Secretary of Agriculture (Richard Lyng, Secretary, US Agriculture Dept., 14th St. & Independence Ave. SW, Rm 200A, Washington, DC 20250), to your two senators (Senate, DC 20510), and to your representative (House of Representatives, DC 20515).

Letters Against Acid Rain Needed

Greenpeace recently sent its members an alert seeking letters in support of legislation on acid rain. Earth First! insists that the bills now being debated in Congress are not strong enough. We urge readers to urge their congresspersons to greatly strengthen these bills with the goal of quickly eliminating acid rain. The Greenpeace alert provides background information:

Both houses of Congress have introduced legislation to curb acid rain-causing emissions. For the first time, such legislation is supported by a broad coalition in Congress. Although the House and Senate versions of the "Acid Deposition Control Act of 1987" (HR 2666 and S 321) and the Senate "New Clean Air Act" (S 300) are not perfect, Greenpeace and other environmental groups support the bills as a first step toward stopping industrial air pollution and acid rain.

S 321 and S 300 would both reduce sulfur dioxide emissions by about 50%, the same reduction mandated by Canada's federal acid rain abatement program. Both bills would cut nitrogen oxide emissions, tighten emission standards for motor vehicles, and mandate tripartite negotiations with Canada and Mexico for greater international cooperation in controlling air pollution. S 300 also sets requirements for additional toxic air pollutants emitted by motor vehicles (carbon monoxide, particulates, and hydrocarbons), and requires the Environmental Protection Agency (EPA) to establish new source performance standards for facilities used in new types of energy production such as oil shale and synthetic fuel.

The House bill, HR 2666, would reduce sulfur dioxide emissions by 10 million tons rather than the 12 million tons eliminated by S 300 and S 321. Several provisions of the bill represent attempts by congresspersons to break barriers to action which have previously resulted in the defeat of acid rain legislation. One such provision is a federal subsidy fund that would protect consumers from rate increases of more than 10%. The subsidy program would also help protect existing jobs by allowing states to continue to use high sulfur coal by installing stack scrubbers. Unfortunately this has the effect of perpetuating the use of coal rather than promoting alternative energy sources that do not contribute to such hazards of carbon dioxide build-up as the "Greenhouse" global warming effect.

Offshore oil development also pollutes the air. Hydrocarbons are released during exploration and production phases. Large diesel engines which power the drilling operations release nitrogen oxides and other toxics into the air. S 321 includes an outer continental shelf provision which would require that offshore air polluters meet the requirements of the state adjacent to the source of the pollution.

In general, S 300, S 321, and HR 2666 represent improved understanding by Congress of the need for air pollution controls. This Congressional support is needed to force the Reagan administration to reduce emissions rather than spend taxpayer money on clean coal technology research.

RIC Sends Alert

John Seed, Australia EF! contact and leader of Rainforest Information Centre (POB 368, Lismore, NSW 2480 Australia) sends this alert: The Australian Government has advertised its intention to nominate the Wet Tropics of northeast Queensland to the World Heritage list. Although only 1/1000 of Australia's land mass, this area contains one-third of Australia's plant and animal species. If the nomination succeeds, control of these rainforests will be taken out of the hands of the Queensland state government and the mining, logging, real estate and other business interests that are presently carving up the area. The Federal Government has called for all interested parties to provide comment on the proposed nomination. Please write in support of the proposed listing to: The Rainforest Unit, Dept. of the Environment, GPO Box 787, Canberra, ACT 2601, Australia. The Queensland government has declared its intention to mount a High Court challenge should the listing proceed. It is of great importance that all parties be made aware of the *international* significance of the area. For this reason, support from outside Australia is particularly important. Closing date for comments is 22 October 1987.

Chicago EF! Publishes Newsletter

Chicago Earth First! has published "Issue Number First!" of its newsletter. To obtain it, and to join EF! in the City of Fraternal Amity, call Hal at 341-0800, business hours, or write EF!, POB 6424, Evanston, IL 60204. The following is drawn from the newsletter:

Chicago's first EF! meeting was great; 20 people attended. Major topics included: Rainforest Week in September, encouraging ecology-consciousness through media, toxic waste in Lake Michigan, Old Earth religion, the Coors siege on eastern America, restoration of urban prairie, animal rights, patriarchy (are pets a form of livestock? are women formed into livestock?), demo tactics (dress like a nun), appropriate human biomass for Earth (Arne Naess says 250 million, tops; sorry, 96% of you gotta go), and organic approaches to yuppicide.

Ethiopian Resettlement Fails

The following is condensed from an announcement by ecologist Sandra Steingraber.

"In 1986, I investigated the ecological implications of the massive resettlement program in southwest Ethiopia. The results of this study, 'Resettlement in Ethiopia: Ecological Excuses and Environmental Consequences,' are published in the forthcoming book, *The Spoils of Famine* (Cultural Survival Report 25, 1986; $10; Cultural Survival, 11 Divinity Ave, Cambridge, MA 02138).

". . .[E]vidence strongly suggests that the resettlements in Ethiopia are precipitating a far-reaching environmental disaster, possibly involving — 1) increased siltation of the Nile River system; 2) massive deforestation of Ethiopia's last remaining forests as hundreds of thousands of people are moved into the drainage basins of the Nile Rivers; 3) the destruction of the genetic resources of arabica coffee, one of the world's most important crop plants, indigenous to the forested habitats slated for resettlement.

". . . Ethiopia's resettlement program has moved at least 600,000 people from the northern highlands into the 'virgin, fertile' lands in the south and west. The Ethiopian government has said it plans to move at least this many more in the near future, transforming the forests into large-scale collective farms.

The implementation of the program has been widely criticized for its human rights abuses. However, the assumption that resettlement is an ecologically sound answer to the problem of recurrent famine has not come under public scrutiny. . . .

According to those people who had traditionally occupied the forested southern lands — now seized for resettlement purposes — the soil and climate of much of the region is unsuitable for large-scale cereal agriculture – which is why it had been preserved as a forested hunting ground by their ancestors.

One of the largest resettlement sites is within Gambella National Park, a virgin, tropical forest once renowned for its great diversity of wild game. The Akobo River, the White Nile's largest tributary, flows through this region. Resettlement escapees reported that they had been used as human machines to clearcut vast tracts of forest here.

According to engineers at the Roseries Dam along the Blue Nile in Sudan, silt deposition in the reservoir has dramatically increased recently — probably due to accelerated deforestation in southwest Ethiopia."

Awa Project May Save Forest

The following message comes from Rainforest Information Centre, POB 368, Lismore, NSW 2480 Australia.

In August 1986, two representatives of the Rainforest Information Centre arrived in Ecuador in response to an invitation from the Consultant to the Tobar Donoso Project, on behalf of the Awa people.

Tobar Donoso is a settlement on the Colombian-Ecuadorian border deep in the territory of the Awa Indians. These people inhabit 130,000 hectares of primary rainforest and practice a hunting gathering way of life.

The Awa wanted experienced people to look at their land and devise a sustainable development scheme for the outlying areas. In 1986, the Awa were given Ecuadorian citizenship, which will permit them to receive legal title to their land. They marked the boundaries of their land by cutting a track known as the "munga" around the perimeter. This track is about 20 metres wide and needs to interplanted with different species, or distinct species of the surrounding forest, so that the logging companies and settlers (colonos) know where the Awa territory begins. It is a physical boundary as well as a demarcation line. . . .

The Ecuadorian Government has set a valuable precedent in encouraging this project, but still the programme exists on slender threads of international cooperation. The scope of the programme increased in November 1986 when the Colombian Government agreed to work with the Ecuadorian Government. This will see the inclusion of a further 280,000 hectares of rainforest — Awa land on the Colombian side of the border.

There now exists a bi-national programme to preserve over a million acres of pristine rainforest and the 10,000 Awa who inhabit this region. We were informed that the Awa would be given legal title to their land on both sides of the border, but as yet, even on the Ecuadorian side, there remain stumbling blocks between the Awa and the colonos as to where the land begins and ends.

The World Wildlife Fund, also in November of 1986, decided to support the two Governments in this programme, and a bi-national management plan should be formed by the two countries in the next 18 months. The RIC has been invited by both Governments to participate in this scheme. . . .

A far-reaching perspective that we wish to offer is the possible preservation of the genetic diversity of Pacific Tropical America. The Awa territory is linked to the Cotokatchi Caiapers Biosphere Reserve — 200,000 hectares of rainforest. Unfortunately there are plans to push a road through this reserve. These regions have important connections to the Choco region. There is a National Park in the north of the Choco region, and five tribal groups inhabit the Choco. The preservation of the Choco, Awa and Caiapers regions could ensure the preservation of the genetic diversity of Pacific Tropical America which used to extend from Northern Peru to Costa Rica.

Freddie Halts Logging!

Supervisor Orville Daniels has imposed a 10-year moratorium on logging in the Lolo Creek area of the Lolo National Forest west of Missoula. The moratorium is a response to ecological devastation wrought by Champion International and Plum Creek Timber Co. on their private lands adjacent to Lolo National Forest. Further logging in the Lolo Creek area would so disturb the ecosystem that even the Forest Service will not sanction it.

THE MAASAI

by Tom Stoddard

In most of East Africa you hardly realize you are in Africa at all. There are a few unusual things like the Toyota pickup buses with two rows of benches on each side packed with passengers who've used every other space to pile up their animals, crops and battered belongings. And, of course, the people are all black. Mostly though you see neatly tended farms with rows of corn or tomatoes or coffee bushes. Many of the houses are European in design.

Our group could be in Oregon or Missouri. There are no large ungulates grazing. Giraffes, African Elephants, Cape Buffalo and gazelles would destroy the crops. Then suddenly we are in Maasai country; we see four Giraffes lazily grazing the treetops on a hillside and six Thompson's Gazelles brousing at roadside and twitching nervously for fear of predators. The Maasai are among them tending their flocks.

Having seen this phenomenon in the Samburu and the Masai Mara, I asked Peter Silvester, our guide, if the Maasai are uniquely responsible for the preservation of the abundant wildlife? He replied that some people, including himself, have concluded they are. He explained that the Maasai believe the highest form of civilization is one in which all natural things remain in balance and harmony. This order and completeness occur when all parts of nature are present in their natural proportions. To upset the balance of nature is evil. For example, to kill all the Cape Buffalo because they are heavy grazers and competitors with Maasai cattle is unthinkable to a Maasai. The wild animals are considered relatives of the Maasai and together they complete the great harmonious family of nature. Unlike most other peoples, they believe the Earth is sacred and should not be pierced for agriculture or any other purpose. If you pierce the Earth you allow the good spirits out and once out, they never return. The Maasai grow nothing and do not dig wells or put pumps in the ground. They take water only from natural sources. Maasai women, who are responsible for the water supply, often must walk many miles for it across their parched land. Another example of Maasai reverence for Earth is their belief that the only way to pass over the Earth is to walk. They consider driving a vehicle crazy.

These facts made me anxious for more. Peter Silvester had grown up among the Maasai, and from our conversations I collected fascinating information. For this article I've also used other sources including an Italian booklet on the Maasai by S. Trinci.

Some aspects of the Maasai life are found among no other people in the world, and others are unique in Africa. The Maa language is unrelated to any other language in the world. This unrelatedness is unique among African languages and is rare anywhere. There is no written form of Maa other than European devised spelling. 'Maasai' means people who speak the Maa language. Some observers spell 'Maasai' with the double aa to be consistent with their pronunciation and spelling of the Maa language, but the more common spelling is 'Masai.'

Another rare Maasai trait is their lack of numbers. The way they count their cattle is to give them names which are made into an order poem. The male child who helps with the herding is required at the beginning and end of the day to line the cattle up in their proper order. Then the parent recites the poem and accounts for all the cattle.

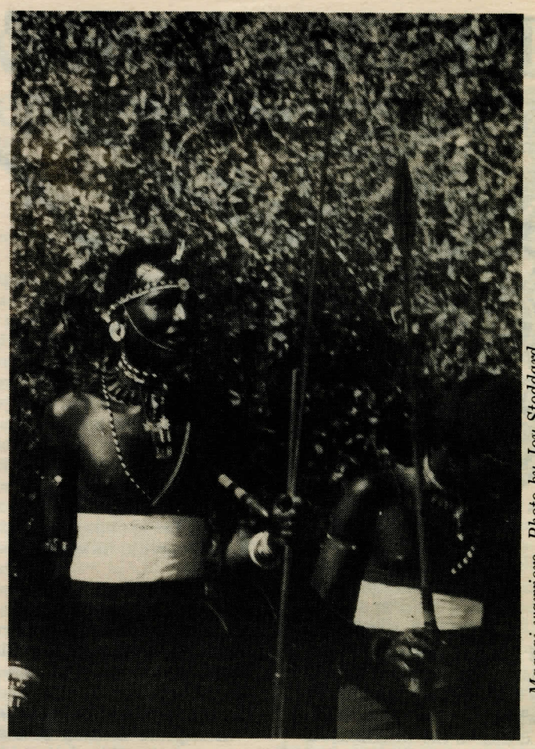
Since the Maasai have no written language, early details about them are scarce. The first definite reference to the Maasai is by a ninth century Chinese explorer who reports them in the area of the upper Nile in the Sudan and Ethiopia. Some believe they date back to a Nilotic people mentioned in ancient Egyptian literature about 3000 BC. Those people lived on a bend of the Nile, herded cattle, briefly tried agriculture and found it unsatisfactory. There are also romantic tales about the Maasai coming from a lost Roman legion or being an ancient tribe of Israel, but no one actually knows. The Maasai's own legends speak of their migrations from a faraway place to their present location. They were in their present location in Kenya and Tanzania when 17th century European explorers discovered them. The tribe called the Samburu, so called because they live along the Samburu River, are actually Maasai and speak Maa. The Maasai loiboni (shamans) had a minor squabble a couple centuries ago and the group now known as the Samburu headed north and settled.

A newborn Maasai is given a pet name for a year before it is given a proper Maasai name. This is because of the high infant mortality and the need to give full funeral rights to all properly named Maasai. The first few years for a child are spent around the family hut and encang or village. Children are required to help as much as possible, and at age three or four the boys begin helping older brothers herd goats and the girls take over specific hearth and home duties. At eight or nine a boy can be in charge of an entire herd of cattle. The boy owns any animals born while he is herding them.

Every seven to eight years — the exact date is set by the loiboni — the Maasai have manhood and womanhood rites. The boys 14 and over who are not warriors become warrior designates called layoni. This includes some over 20 years old. They build a manyatta, or male village, where they live until the next group of warrior designates comes of age in seven to eight years. During their first six months as layoni, to sharpen their warrior skills, they hunt small birds which they make into elaborate bonnets called muktani headdresses. The leader of the layoni, called the alatuno, is allowed to hunt colorful birds. All other layoni can only hunt LBJ birds (little brown jobs). After undergoing circumcision, during which they must show no pain, and healing, they become young warriors. Traditionally, the young women underwent female circumcision, or cliterectomy, a practice now forbidden and occurring only occasionally in remote areas. During the seven years the young warriors live in their manyatta they are not allowed to buy a wife. They do have sex with pre-pubescent girls who are sent to the manyatta as part of their womanhood rites; this avoids unwanted pregnancies. During this young warrior period males are taught the Maasai rituals and practices by the warriors and elders; they practice warfare, and raid surrounding tribes.

After passing all the tests the young warrior becomes a warrior and is permitted to wear the bright tunic of a warrior. He is allowed to marry. He builds his hut from sticks, mud and cow dung. He must buy his wife with cattle he has earned, which is a substantial investment. The men believe the practice of cliterectomy keeps wives from enjoying sex too much and thus wanting to run off with other men. The warrior's first wife builds her hut on the right of his and builds a separate entrance for herself and her children. The warrior has an entrance only he uses. The second wife builds her hut on the left; and future wives, of which there is no limit except economics, alternate in the same fashion. After marriage Maasai women shave their heads and polish them with fat or butter. Wives milk the cattle, cook, and care for the small children. Maasai society is patriarchal, but the women do have rights. For example, her husband cannot enter her hut without her permission and she is permitted to have any man stay with her, particularly if her husband is not taking care of business. He is required to provide for and protect his wife. Her primary task is to care for him.

After another seven years, the warrior can become a young elder, whereby he holds more prestige in the tribe and is consulted by the elders. After a satisfactory seven years as a young elder, he can become an elder. Elders make all the important tribal decisions such as those concerning war, rituals and relations with the national government. They must reach consensus and there is no time limit for reaching one. Some decisions take years.



Maasai warriors. Photo by Joy Stoddard.

The majestic Maasai warriors are the most feared and respected warriors in Africa. They are tall, lean and extremely agile. Even the wild predators fear them and give them no trouble in situations where they would attack other humans. No one has ever conquered them. If you pass through Maasailand, you pass with Maasai permission. If you commit a transgression in Maasailand and are speared by a Maasai, they are right and you are wrong — a possibility that causes the tour companies to try to prevent all contact.

The married women are equally beautiful, but their shaved heads polished with fat look exotic at first. The men constantly comb and braid their hair, coloring it with ochre and greasing it with fat and butter. All Maasai are vain and the best gifts you can give them are mirrors in which to admire themselves. The men carry their macho ways to great lengths. On Lamu Island in the Indian Ocean I met the First Secretary in the British Embassy in Kenya, and he told of a project in Maasai country where they hired Maasai workmen. After a couple months the British asked why the Maasai did not use the toilets provided for workers. They learned it is forbidden for a Maasai warrior to let anyone see him relieve himself, and they would leave the job site for a half hour walk to have privacy.

The men spend long days walking incessantly, herding their flocks to new pasture. Away from their encang they build corrals of thorn bushes. The women also walk incessantly, doing various tasks and carrying water. The warriors can run all day for several days and cover great distances. Almost all Maasai are tall and wiry even in middle age. The walking and running probably contribute more to their good health than anything else. I never saw a Maasai smoke. They do chew a stimulant from a bush called mirak, which is like drinking 20 cups of coffee. Both men and women pierce their earlobes with enormous openings. They do not practice scarification, common among other Africans. At the Masai Mara I noticed the Maasai guards had removed their ear lobe decorations and had the lobes wrapped over the top of their ears to keep them out of the way.

The cause of the warrior raids on surrounding tribes traces back to their religious beliefs. The Maasai believe in one god, Ngai. He is incorporeal and his throne is Mt. Kilimanjaro. When Ngai separated sky and land, he created cattle and gave them all to the Maasai. Thus, others with cattle could only have obtained them by stealing from the Maasai. When the Maasai raid your cattle, they are only taking back what you stole. Other tribes disagree with this concept. Tales of Ngai are illustrated with parables, anecdotes, or jokes. He is reported to be a joker, perhaps the only god with a great sense of humor. He laughs at the creatures of the Earth.

Maasai reportedly have no belief in immortality. After proper funeral rites the body is carried into the wilderness and left for carnivores to eat. Sick persons are kept in a hut, but dying persons are put in open air. It is bad luck to have someone die in a hut.

The Maasai were never made slaves. They would rather die; and, if captured, would die by their own hands or by starving. Arab slave traders steered clear of Maasailand, not wanting to be killed by these fierce people. It is reported that if you put Maasais in jail, they die because they see every day as a new time and cannot conceive of getting out of jail.

The greatest achievement of a female Maasai is to produce a warrior. When one of her sons becomes a warrior she is permitted to wear a brass bracelet above her elbow which is a lifelong passport to food and shelter in any Maasai village. Warriors never show pain or emotion. Some attribute this to their good health. Maasai have a much greater life expectancy than other natives. They have a great sense of humor and love games. I was permitted to play a game with them called "hit the lion." They stand about 15 feet from a large coin and throw smaller coins at it. If a smaller coin hits the lion the thrower is the winner. I played against several warriors, most of whom hit the lion; I did not. They were amused.

The Samburu Maasai danced for us. A few days earlier we had seen a dance rigged for tourists performed by the Kikuyu. The Kikuyu went through the motions with no enthusiasm; it reminded me of bored tour guides. The Maasai dance, however, bubbled with enthusiasm and power. They leaped straight up like frightened gazelles; and often landed on rocks that would make me scream with pain, yet they took no notice. The women undulated their heads and shoulders making their necklaces jump; and shook their arms, rattling their bracelets. The men and women rattled their ankle bracelets and chanted as they danced. Theirs were honest emotions and they related to one another with good humor. One of the males kept slapping one of the girls on the head with his long braided hair. This is the way a warrior tells a woman he is interested in her.

To live their ideal of harmony with nature and toleration of wildlife in their territory, the Maasai put themselves and their herds at a disadvantage. Their cattle are guarded and penned at night to protect them from wild predators. These precautions could be eliminated if they eliminated the predators. To herd and pen livestock puts the livestock at a disadvantage to wild ungulates who can follow forage freely. I know of no other people who tolerate such a profusion of wild animals on their lands and do not hunt them. Their cattle are susceptible to diseases to which the wild animals are immune such as sleeping sickness (transmitted by the tsetse fly), East Coast fever and rinderpest. Visualize a stockman of the US West with predators threatening his cattle, and wild ungulates on "his" land outnumbering his cattle twenty to one and making it difficult to provide fodder for his cattle. Goodbye predators, goodbye

ungulates.

The Maasai are a pastoral people who do not ordinarily hunt nor eat wild animals. They do hunt predators who eat their cattle and/or goats. This is usually an old Lion who has lost its ability to catch wild game. The Maasai chase the Lion into a circle where they press in until the Lion attacks a warrior. It is then that warrior's duty to kill the Lion with his spear. All other Maasai stand aside during the battle except the warrior opposite the attacked warrior, who is required to grab the Lion's tail and pull the Lion backward. If either warrior is completely disabled or killed, the next warrior in the circle takes over until he is done in and so on until the Lion is finished. Elias, our Maasai elder guide, showed us scars in his hand where a Lion had punctured it.

Elias drove our group to Ngorongoro Crater — a collapsed volcanic cone ten miles across, with the rim entirely intact, teeming with wildlife. On the way there, we came to a group of dusty legged Maasai children and, uncharacteristic of guides, Elias stopped. The children lined up at his driver's position then each came forward bowing her/his head to him. He placed his palm on the top of each child's head. Then each looked at him with a golden smile. It was a religious experience for me, of which I don't have many. I was seeing something special but did not learn what until I reached Silvester. Elias only grunted, "custom," when I asked him. Silvester explained that Elias is a Maasai elder and is therefore venerated by the tribe. When a Maasai child meets an elder, the child bows her/his head. If the elder knows the child has been good, he puts his hand on the child's head as greeting and blessing. If he does not, the child is crushed and knows his or her ways need mending.

Elias led us on a wonderful wildlife run. We saw Cheetahs and two rhinoceros. I asked Elias if the rhino would survive. He said they would soon all be gone. I gave him my Earth First! t-shirt. It makes my heart sing to visualize a Maasai elder in Ngorongoro wearing an EF! shirt.

The Maasai probably eat the most unusual diet on Earth, consisting of curdled milk from their brahmin type cattle and goats, occasionally mixed with blood they bleed from their cattles' jugular veins. They only eat beef or goat meat on infrequent ritual occasions. A warrior must not let a woman see him eat meat, or it becomes contaminated and must be thrown away. They eat some wild berries but very few grains or vegetables. Those that do, such as some citified ones, balloon to enormous size because they cannot metabolize carbohydrates. The milk and blood diet makes other people ill. The Maasai are the only humans who can exist on it. Scientists are studying them and their diet.

The Maasai cling to their rituals and beliefs more fiercely than any other people in Africa. There are 40 tribes in Kenya and 120 in Tanzania and all except the Maasai accept modern education, agriculture, science and dress. You occasionally meet Maasai who work in lodges or as guards (Maasai are highly prized for the latter). Generally they work a few years to buy cattle and then return to the tribal life they love. The Maasai still cling to tribal rule of land despite intense pressure by the government to accept smaller group or individual ownership — a divide and conquer strategy.

There still are few western influences on the Maasai. Missionaries have tried to convert them to Christianity with love, medicine, education and rice — but with no success. Muslims have tried to convert them with similar tactics and the sword, but with no success. Maasai usually kill such interlopers, and there are no proselytizing religions in Maasailand. They generally reject western medicine, preferring their own herbal remedies, and are willing to endure a high death rate to live their own beliefs. They do now, however, allow their cattle to be inoculated and treated for hoof and mouth disease, East Coast fever and rinderpest. This has upset the delicate ecological balance they developed over the centuries by causing cattle overpopulation. More cattle, more grazing, more food for more humans and the results are obvious as you drive through Maasailand. The land is overgrazed and rapidly eroding. The solution is not in sight; but whatever the solution is, it should be a Maasai solution not one from outside.

The government, big business, development banks and other tribes think they know what is best for the Maasai. The Kenyan government greedily wants to develop Maasailand with agriculture to feed their overpopulated nation. Everyone, except the Maasai, say the Maasai must change to live in the modern world. The constant pressures are making inroads and could cause Maasai culture to disintegrate. Today there is virtually no mental illness, suicide, alcoholism, drug addiction or crime among the Maasai but as modern development forces push them toward our notion of civilization they will acquire these diseases. If the increasing pressures on the Maasai to change their ancient ways are successful we will witness the end of their fierce, wild, free way of life, and their land covered with wild animals.

I greatly admire the Maasai. I admire their beautiful concept of the universe. I admire their concept of harmony in the natural order. Mostly I admire their deep love for their natural world and their uncompromising fierceness to preserve it. If we Americans loved our wildlife and wilderness as fiercely as they do, we would not be facing constant crises of extinction. Some of us espouse such an ecological concept of the natural order and humankind's place in it, but few live it at such risks as the Maasai — who through these risks find kinship with the Earth, happiness and laughter in their lives. We all have far more to learn from the Maasai than they from us.

Drawing the Line According to Wilderness

by Peter J. Bralver

All life affects the world and all other life. Since we cannot avoid having *some* human impact on the wilderness, where do we draw the line?

Life as a whole acts ambiguously, as if it did not act at all. Yet all things are accomplished by it. No single thing is forced by Life as a whole, yet in the end its way prevails over all special interests. It has been compared to an unselfconscious intelligence which sparks conscious minds and guides them without needing to become conscious of itself. Life is "unselfconscious" insofar as the Intelligence of Life is totally unselfish and lacking in deliberative ego. But this unselfconscious intelligence properly respects limits, understanding them in a way that the impatient consciousness — which jumps to rational conclusions or gets intoxicated on ideas or mere forms — cannot. The paradox that what is unconscious of self can understand suggests that Life acts at a level of intelligence beyond the apparent dualism of "feeling" and "realizing."

Lao Tzu said, more than 2000 years ago, that we must slow down the tempo of our life, do simple work with simple landscapes. We should curb our ambition, discipline our conscious intelligence by substituting deep and simple methods for complicated ones. The idea is like doing complicated mathematics using knotted ropes instead of elaborate systems of computation. In the ancient Chinese Taoist writings which present these ideas is a philosophy of where civilization is to draw the line in acting and living within or alongside the Eternal Wilderness. Through the mythical idea of total noninterference runs a thread to the wisdom of the unselfconscious Intelligence of the Whole of Life.

The more mechanical the contrivance, the less it will be used. The less impact by us, the better. Such paradoxical aphorisms as "Though there may be many machines, they will sit uselessly," or "All of history can be found recorded in knotty strings" help put us more in touch with this Intelligence. These cryptic utterances are meant more to loosely guide us than to directly govern us. They are not the path itself to follow, but suggestions about where to make the trail across the great country without overimposing with our peculiar human intelligences and our works.

Our thinking, properly, is rustic, with only the smallest hint of powerful and abstract reasoning. Thoreau describes this as having a sound which is given through the musical hum of work. This work is peaceful; it does not drown out its sound with violence. Lao Tzu says that the greatest warrior is free of aggression, not controlled by regimentation or anger.

Keeping these loose principles in mind in my own work, I have tried to develop a simple scientific understanding of the difficult ways in which we artificially affect the landscape of Earth, and how we might affect it less. Somehow, as well as curtailing human despoilation, we must rely on her ability to recover, and battle those who would take advantage of her ability, as warriors under the invisible generalships of the likes of Lao Tzu.

An interpretation I have given to letting the Intelligence of Life, of Wilderness, act in its seemingly inactive way, is to point out a natural flow of adaptability stemming from the stimulation of the deep stability of Wilderness. This again raises the question of where the line of "civilized" human action should be drawn. Besides seeking the lowest impact possible, we should discuss *how* this impact works. It blocks the flowing adaptability if it tries to redirect it and limit it to some purpose. The natural adaptability flow is "All-Purpose." It is like Life as a Whole, forcing no single thing, and should not be forced. As folk wisdom says, leave things alone and they will (adapt) take care of themselves.

Contrarily, all of high tech and intrusions into Wilderness interfere with the ways things naturally adapt, or the way one adjustment flows into another. But Nature (though not moral at all) has a helping balance for those who properly find or keep their respect for Life. Low interactions of living entities (interactions of birds, deer, insects, bacteria, etc.) or profound and balanced ones (earthquakes, tidal waves, volcanoes, exploding galaxies) stimulate this adaptability flow in an endless cycle of dynamic balancing.

By working carefully with "knotty strings" it is possible to calculate the visual qualities of landscape, which are not simply matters of opinion, according to the connections of the landscape with the holistic health of Earth scientifically interpreted according to the movement of adaptability flow. Scientific calculations show that the destruction of wilderness cuts off the self-adjustment of the ecological life-flow, bringing about environmental disturbances and epidemics of artificially induced diseases. We calculate by making a vital, deep ecological connection clear between the unity of a landscape and the unity of ingredients for making numbers that we can find by knotting strings. This is difficult to explain because these connections cannot be reduced to a scheme. They are sensed by a feeling for the active usefulness of all ecological knots, tying things together.

The balance of Earth can be understood by the shapes of the landscape as its features change. We can read, and even calculate on our pocket strings, the flow of adaptability in the land's conflicts with the shocks of unwarranted human intrusions, which the adaptability flows around. Truly this is in the tradition of Thoreau's dream with its rustic physics of the eye.

The synchronicity or "meaningful coincidence" of the rustic mind with the Intelligence of Life — which knows how things should go because it shapes them correctly without having to stop to think — blossoms in a natural plot of ground. The human intelligence can properly take its illusory little place in the scheme of things only when the human being returns to the many-sided Intelligence of its *Whole* being.

The idea of unselfconscious Intelligence accomplishing life correctly without forcing it was echoed in David Brower's remark that civilization is only a veneer over the deep evolutionary flow of things that brought humanity to pass (foreward to the book *Gentle Wilderness*). This deep evolutionary flow of things that is responsible for our human existence is a movement whose moving things are related by the natural logic which is the deepest basis for understanding how to properly limit civilization. We can always find this logic trustworthy, but we cannot very often or very well put it into words. Lao Tzu suggested that when we speak we do not know. But if we properly limit our words, and our deeds, we can point past civilization to the trustworthiness of the natural logic of the evolutionary flow itself. It is then not hard to draw the appropriate lines in each case where civilization must stop. The difficulty only has come when we have imprisoned ourselves and been untrue to (our) Nature by trying to replace this logic with artificial ideas. In conclusion, we must draw the line of acceptable impact where the active usefulness of *all* ecological ties, the total mutual usefulness, is not damaged by the way we act in each single case. Each time we are aware of unity . . . no compromise in defense of Mother Earth.

Wolf At The Door
A Short Story

by Mark Williams

Even the sounds at night are different: new (but old), and mostly quite thrilling. But already I get ahead of myself.

First, let me wish you a Merry Christmas. Or Happy Hanukkah. Maybe "Happy Winter Solstice" is best — if you know what any of those things are. If you still even *have* winters (though really, why wouldn't you?). If there's even a "you" to read this.

Am I making any sense?

I'm trying to get this written in a hurry, just a few pages, a quick scrawl, to stuff into the cookie jar. The cookie jar then gets sealed and put into the bomb shelter out back, which will have to do for a tomb. A *cookie jar* tomb. A nuke-age time capsule. I'm glad *I* never had to use the damn thing.

No, instead of the bomb shelter, I'll go off into the woods. They're very dark woods — thick and inviting, and they come to within 50 feet of my back door. And though I've lived here 15 years, I've never explored them.

That's because they weren't here two months ago. Right. As September drew to a close and a slight pre-Halloween whiff of Indian Summer laced the air, I would look out my back window and see A) a large paved street, B) a bunch of goddamn cars, C) assorted pedestrians beleaguered by the little inflicted violences of their lives, D) a billboard insisting my sexual prowess would be improved by a certain make of one of the aforementioned goddamned cars (it wasn't; I happened to borrow the same make from a friend once for a week), and E) across the street a shopping center with a K-Mart, Thrifty, Del Taco, etc. My view ended at the K-Mart.

Now, somewhere around where the hosiery used to be — unless I'm off by a few aisles and I should say the ratchet sets and monkeywrenches — there sits — waits, actually — a pack of wolves. They're waiting for *me*.

One, the leader, grown impatient, has even come up to the back porch. Occasionally he presses his nose against the glass to remind me to hurry. He declines all invitations to come inside while I finish.

I'll really try to hurry.

The wolves might be a good place to begin. They were the first sign *I* knew of that changes were afoot. Or do I mean apaw?

Sorry. You're probably a future archaeologist of some sort, with little time for such jokes. You might have a thesis due, or something.

O.K. The wolves. The first one appeared here on Halloween night. The same one, I believe, impatiently eyeing me through the glass in the door.

Once, a wolf may've had a fair chance of blending in on Halloween, what with goblins, elves, and other eldritch sorts on the prowl. But now there are few trick-or-treaters out in the neighborhood. It's a good night for hospitals, though, for their emergency rooms. A couple years back they brought in a kid to Hankshaw Memorial with a hole in his neck because his own parents had —

A howl. I *am* taking too long. And all these present tenses: "It's a good night for hospitals. . . ." I mean it *was*. Always *was*.

I *was* a member of a country swing band once. I *was* an alcoholic. (Still am, some would insist.) I *was* happily married — before my wife was killed. But that's another story.

This one is about the wolves, and the forest, and why this is probably the best Christmas this ol' planet has had in a dozen millennia. Since long before Christ.

This is a story being written by a guy who'd become a crusty, lonely old fart, but who now plans to put on his coat and go walking in the woods with a little *spring* in his step.

So, one of the neighborhood moms organized a costume party for the kids around here so they'd be safe, so they could bob for apples and scare each other and *not* wind up like that kid in Hankshaw (but what do you do when it's your *own family*?), and afterwards, as they were heading toward their parents' cars, they found a *wolf* sitting there, calm as you please, in the middle of one of the dry narrow strips that passed for front yards in this area.

Alright: How would kids know — after a lifetime of growing up in housing projects and the shadow of K-Mart — the difference between a wolf and a dog?

The wolf told them.

No, it didn't *speak*. Not out loud, not in human terms. But the wolf did tell them.

"A wolf," one of the kids said.

"Nice wolf," said another.

"We're goin' home," said a third.

No, none of this made the papers — despite the fact the last wolf sighting hereabouts must've been 200 years ago — but even a crusty old fart gets out for walks, goes to the grocery store. Even a lonely old fool *hears* things.

Let me tell you what *did* make the papers: Dams started to burst (the Aswan and Hoover were first) in a sudden fit of flooding. Freeways were overrun by rock slides, dust storms, and vines. Satellites began to fall. And animals. Animals kept reappearing — always unexpectedly:

Brown bears rampaged through Paris; black rhinos in Johannesburg. Closer to home, a couple jaguarundis ripped up an ORV enthusiast in the Mojave Desert. 800 miles away, a cousin, the puma, quietly invaded a meeting of the Western Cattlemen's Association.

Pigeon shit — *passenger* pigeon shit — was once again dropped thickly over the great plains, and even blamed for disrupting Pentagon communications by piling especially heavily on certain key midwestern relay stations.

Some fish did a job on the Russian navy. Pandas boogied in Beijing. Koalas caroused in Canberra.

This was all before Thanksgiving.

Species *Homo sapiens* was, of course, in a panic. There were no "logical" explanations for this -- what? — eruption of fecundity, let us say. (Yeah, look *that* up in your Funk n' Wagnall's, Mr. Future Archaeologist.) A *return*. A re-balancing. Mutations, they said, could be ruled out, despite the nuclear explosions in Tel Aviv, Beirut, and Rome the year before. And although most of the world's water supplies had been fouled, there wasn't a consistent chemical that could be blamed, either. Besides, how could either account for the sudden return of the once-extinct?

Some of the cruder religious types called the upheaval a "curse of God." Those a little spiritually wiser called it, in private, a blessing. I sat up here in the house watching the whole thing with amusement.

By Thanksgiving, most folk were scared shitless. To mark the day itself, I uncorked an old bottle of wine, thawed a chicken TV dinner, and propped myself up by the window to observe — over a 24 hour period — a sudden explosion of plant growth demolish the shopping center across the way.

Mud, leaf, bough, claw — all had returned the world over to give what the architecture boys like to call "the built environment" a tough go of it.

And I, for one, say hooray.

This was the best Thanksgiving I'd had since Estelle died — just sitting there watching a few swiftly moving valley oaks pop the rafters of the Piggly-Wiggly market — and it brought back another such holiday I'd had when my wife *was* alive.

Estelle had invited a couple friends over to share the meal. The twin highlights for me were the stuffing and the pumpkin pie. Rarely devoured at other times of year, these two tastes had a ritualistic quality for me — and the image that stuck in my head from that holiday afternoon was a certain view I got of the group after I'd gone out to the porch for my traditional post-meal cigar (another little ritual).

I'd lit the stogie, then turned around to peer through the back door window — the same view the wolf is currently enjoying of me.

I saw Estelle and our two friends, sitting, a quiet warmth there, drinking coffee, surrounded by empty plates, and chatting . . . and I loved them. All. At that moment. Not that I didn't love Estelle or our friends anyway, but this was different — a kind of brief, intense affection for your fellows, a clear crystalline moment when you see their dreams and hopes and understand the *smallness* of them, and how this smallness is fine, precious: a meal to share, good dirt to walk on, someone to kiss.

The smallness, the preciousness, of these things.

And standing there on the porch, with my cigar and my wolf's-eye view, I realized these were my dreams, too. And I loved the people at the table even more.

Somewhere, we — we people — lost this love, this simple *being*, that we used to share, not only among each other, but with those of beak, scale, branch and fur. We were, finally, left with no notion of who we were, or what we were doing here. Life, we said, was just a goddamn mess. And we'd keep making it so.

We hated ourselves.

That, I think, is the reason things started to happen. That's why the sudden changes. The upheavals. There's no chemical to blame, no nuclear fallout. There's simply some primal housekeeping going on. And we homo sapiens are the pests in the kitchen.

The Great Spirit has gone to get her broom.

Which brings us to Christmas — today, if my calculations are correct. There probably hasn't been a Christmas like this in quite some time; like us, what was once a mid-winter celebration of the earth herself, a reminder of green things to come, was lost. A time not for commerce or religious hectoring, but a time, in the middle of cold, to squeeze familiar hands.

That beautiful *smallness* again.

This time, though, there are hardly any people left as Xmas rolls around.

And *that's* the mystery I'll leave you with.

As other living things began to return, to reassert themselves, humanity reacted in predictable ways, trying to stem the onslaught with bombs, bulldozers, traps, poisons, and guns.

But no matter how many wolves were shot or plants chopped, humanity's numbers shrank and everything else kept coming; one day you'd see someone, and the next they'd disappear, and suddenly you'd notice another bear, or a new tree, in the neighborhood.

People kept quietly vanishing, and wolves, gorillas, redwoods, tortoises — all the rest — flourished. Fewer people each day. And more wolves.

I'll leave you to draw your own conclusion.

I've got to go. Evening is upon us, the moon is rising, and I have a *very* insistent wolf at my door, telling me to finish.

Even if I stayed here, this house would soon be gone; the march of the trees has slowed, but not stopped. So I go now for a walk in the woods, to see if something lost long ago is still waiting there. I have my new friends to guide me to it.

So goodbye, Mr. (Miss?) Future Funk n' Wagnall's; I hope you do a good thesis. Estelle, wherever you are, goodbye, too. I love you.

And Merry Christmas, folks.

Alright. Time to seal this up and put it in the "time capsule," then throw it into the bomb shelter for safekeeping.

Time to — What's this?

Damn. *Hair* on my palms.

Mark Williams is a playwright and EF! leader in, what is for the time being, Los Angeles.

FREE OUR PUBLIC LANDS!

by Lynn Jacobs

Seldom in history have so many been so thoroughly brainwashed by so few. The truth of the matter is: No industry or human activity on earth has destroyed or altered more of nature than the livestock industry. The slow-talking cowboy and his docile cows are the center of a monstrous myth . . . an enormous falsehood based on profound ignorance.

—from *Sacred Cows at the Public Trough*, by Nancy and Denzel Ferguson

Livestock grazing is probably the single most destructive practice on the lands of the western US. Presently, 70% of the 11 western states (Washington, Oregon, California, Nevada, Arizona, Utah, Idaho, Montana, Wyoming, Colorado, and New Mexico) is being grazed by the livestock industry. The remaining 30% includes dense forests, brushlands, deserts, cities, roads and every other place that cannot be grazed. In other words, almost every place that *can* be grazed *is* grazed.

Well over half of this 70% is publicly owned land which is grazed by stockmen (actually, their cows), by permit for a small fee from the US Interior Department's Bureau of Land Management (BLM) and the US Forest Service (FS). Some of these are small operators, but corporate ranchers and large operators predominate; 40% of public grazing is controlled by only 3% of the stockmen.

Our "public grazing lands" (all grazed federal, state, county, and city lands) account for 43% of the area of the 11 western states, yet produce only 2% of the total amount of red meat produced in the US. This is a trivial amount for such a huge area — 323 million acres. Florida produces far more red meat from cattle fed on pasturage and citrus pulp! Private lands in these 11 western states produce another 17% of the red meat produced in the US. Irrigated pastures and feedlots account for most of this 17%, and much of it is produced on the Great Plains, east of the Rockies.

Furthermore, our public lands supply only 12% of the livestock forage in the West. In fact, most National Forests (Forest Service lands) and many BLM lands supply only small fractions of the total amount of forage needed by their permittees. (Also worth noting here is that these 11 western states contain over 90% of all federal lands in the US outside Alaska.

The detrimental effects of livestock grazing to the land are all-pervasive, as endless as the ecological interrelationships they damage. Livestock's adverse effects range from devegetating the land to lowering the water table to increasing the number of grasshoppers.

VEGETATION: The most obvious harm livestock cause to the land is to strip off much of the vegetative cover. On most rangelands, cattle eat most of the forage (grass and herbage) and much of the browse (leaves on shrubs and trees). They prefer forage, but will eat browse, or most anything, including cactus and tree bark, if hungry enough. An average steer eats 12,000 pounds of vegetation by slaughter time. Today, cattle alone eat a much greater percentage of the total amount of forage and browse on western rangelands than did all native grazing and browsing animals combined! The western rangelands today are perhaps half as productive as they were originally. This leaves little to eat for remaining deer, Elk, Pronghorn and other wildlife. Indeed, populations of large grazing and browsing animals have plummeted to small fractions of their original numbers. (Deer are the partial exception; their numbers remain fairly high. The overall area of deer habitat has increased somewhat, mainly due human-caused fires, logging, and management for deer hunting, rather than the effects of livestock grazing as is sometimes alleged by the grazing industry. But the availability of food per acre has dropped sharply, and in some areas, cattle and deer are in serious competition.)

BANK ROBBERY? HELL... THIS IS GREAT TRADITION OF THE OLD WEST !!!

With less plant cover, most animals, from insects to birds to large mammals, have less to eat, less cover in which to hide from predators, less shelter from extreme weather, and fewer places to mate and nest. Almost all wild creatures suffer, except for sporadic infestations of flies, grasshoppers, jackrabbits, various rodents, and a few other "pests," all of which sometimes thrive on overgrazed ranges, if not too heavily overgrazed. Some rangelands have been so decimated that they are essentially biological wastelands.

Overgrazing is expanding deserts throughout the world, including in the United States. In only a little more than 100 years of widespread livestock grazing in the western US, millions of acres of rich grasslands and semi-arid grasslands have become deserts. The grazing industry often blames these changes on a drying climate, but climatic statistics show no such overall drying trend.

A sea of grass used to stretch across western Texas, New Mexico, and southern Arizona. Today, most of the area is biologically a desert, often nearly barren; and scrubby mesquite and catclaw has invaded 35 million acres. The grassland and semi-grassland that covered much of the Great Basin has been converted into a wasteland of scraggly sage, snakeweed, cheatgrass, tumbleweed, and bare dirt, sand, and gravel. Many of California's once lush grass and flower carpeted hills and valleys are now desolate. The well-watered Pacific Northwest is still green, but less so. The steppe-like grassy plains of eastern Oregon and Washington and parts of Idaho are now barren and eroded. The Rockies, Sierra, and almost all other western mountain ranges have been degraded by sheep and cattle. Livestock denude the deserts, canyons, and mountains of the Colorado Plateau of southern Utah and northern Arizona. The ungrazable "true" desert of southern California and Nevada and southwestern Arizona has expanded in area as cattle eat away at its fringes. Today's Great Plains region bears little resemblance to what it was in the times when great herds of Buffalo roamed there.

In many areas, the plant cover has simply been killed, leaving bare ground, while in others, "increaser" and/or "exotic" plants have taken over. As livestock graze an area, they decrease the amount of "desirable" plants by eating them. The number of unpalatable, less "desirable" plants increases and they to expand their territories as cows leave them relatively untouched. As have animal species, so have some plant species been annihilated nearly to extinction.

Some areas of former grassland have been transformed by overgrazing into scrubby stands of juniper and/or pinyon pine or other trees or woody plants. However, the total area so altered has been exaggerated by those with vested interests in eliminating trees and brush to create more grassland for livestock.

The grazing industry claims that its livestock are needed to trample seeds into the ground. But in practice, plants in areas grazed by livestock frequently do not survive until seeding time, and what seedlings do come up in the next generation are often eaten and trampled to death. While it is true that light grazing or browsing of certain plant species at just the right time of year can stimulate small degrees of more rapid growth, this benefit is rarely achieved with livestock in the West. What worked well with isolated, drifting herds of Buffalo, Elk, and Pronghorn on the Great Plains and other western grasslands has not worked with stationary, heavy concentrations of imported cattle and sheep.

Most wild grazing and browsing animals, in natural situations, eat selectively and roam continuously. Domestic livestock "ambush" each new blade of grass as it emerges, until there is so little carbohydrate storage in the plant that it cannot set seeds or last through dormancy or drought, and it dies. Livestock deplete the plants in descending order of palatability, while concentrating in level, verdant, productive areas and along waterways.

SOIL: When vegetative cover is eaten and trampled, soil erosion increases dramatically. As plants die, there are fewer roots to hold soil in place; there is less leaf cover to break the fall of raindrops and protect the soil. Bare soil blows or washes away. Soil temperatures increase, affecting remaining vegetation. Desertification increases rapidly.

Their enormous weight and cloven hooves, along with their inbred clumsiness and stupidity, make cattle ideal soil destroyers. They overturn rocks and send them crashing down hills. They scatter pebbles which would otherwise stabilize the soil. They churn up the topsoil, while at the same time compacting the under layer to create a "hardpan" effect, which slows water infiltration, reducing groundwater supplies. The trampling kills beneficial microorganisms that live in the soil, and reduces soil aeration. The USDA states that only agriculture, which intentionally manipulates the soil, outranks grazing as a cause of soil loss and damage.

WATER: As heavy grazing has decreased vegetative cover and the soil's ability to hold water, thousands of springs and creeks all over the West have gone dry, especially in the drier areas where they are most needed. Water tables have dropped in many areas.

Severe flooding has increased alarmingly since the advent of the grazing industry and has been responsible for flood damages of billions of dollars. Hundreds of thousands of acres of riparian land has been washed away and lost forever.

Livestock gather around water in greater concentrations and for longer periods of time than did native grazers. They turn many riparian areas into veritable quagmires. They trample streamsides, collapsing the banks and killing the plants that hold them together. This makes streams wider and shallower, thereby raising the temperatures, which kills native fish. (Grazing is probably the main factor in the drastic decline of native trout.) This increased water temperature, along with manure and urine, causes algal bloom, which in turn reduces the oxygen content of the water, and again kills aquatic animals.

As water temperatures rise, evaporation increases. As floods tear away unprotected banks, cutbanks form. Sediments from crumbling banks, along with sediments from surrounding degraded rangelands, fill the holes in streams and decrease rapids. This destroys fish and other aquatic animal habitats and slows water aeration, which is needed for water purification.

As water runs off denuded soils, it picks up surface pollution and carries it into waterways. Dead cattle, sediments due to grazing, manure, and urine are the main sources of water pollution in most grazing areas.

NATIVE ANIMALS: Livestock grazing harms native animals in many ways. Every cow or sheep on public land is replacing natural occurring animals — taking their "living space. Vegetation for cover and food is killed and water fouled. Native animals are scared off, experience reproductive failures, or die.

Livestock in concentrations are more susceptible to diseases and parasites than are native animals. Because of the omnipresence of such concentrations in the West, diseases and parasites are often spread to wild animals. For example, parasites and diseases spread by domestic sheep to Bighorn Sheep are thought by some experts to be the major reason for the decline of Bighorn numbers in recent years.

Our public land managers do little to help the situation. The BLM and Forest Service generally manage for less than 1% as many deer, Elk, Pronghorn, or Bighorns as cows on the public's land. In most western states, livestock grazing accounts for 92-95% of the total grazing allocations.

Today's cow is a ponderous, torpid, gluttonous beast, not like any of the native American grazing or browsing animals, aside from a slight similarity to the Bison. Furthermore, the Bison's territory did not extend into most of what is now public range, especially the drier areas; west of the Great Plains, they occurred only in small numbers in certain areas. Buffalo grazed and trampled heavily, but only for short durations. After eating the vegetation in one area, they would move on to greener pastures, not to return until the grasses had been rejuvenated.

RANGE IMPROVEMENTS: The physical damages caused to the land by livestock themselves are disturbing, but their masters and government range managers are the ones who are responsible. There is a veritable war being waged against nature by private livestock operators and their financial assistants in government. This war is being fought with weapon systems they call "range improvements" and "range management programs."

FENCES: The most noticeable of these range "improvements" is the ever-present barbed wire fence. Hundreds of thousands of miles of such fence cross our public lands, dividing them

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Grazing . . .

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into manageable grazing "allotments." Ranchers also use fences to divide their allotments into smaller parcels for management purposes, such as to retain livestock in certain areas, keep them off roadways, and exclude competitor and predator animals from grazing areas.

In making fences, ranchers and government employees have cut millions of trees and bushes for posts and gates. In much of the West, this practice has depleted the already sparse brush and tree cover. The making of fences often entails the removal of obstructing vegetation and defacing and girdling of trees. Many dirt roads are built solely to help in the construction and maintenance of fences.

Fences prevent migration and restrict the free movement of many wild animals, thus shrinking their territories and limiting their access to necessary food, water, etc. Pronghorns and Bighorns are especially susceptible to being confined by fences, sometimes dying of starvation during winter. Fences kill and maim many wild animals and domestic pets. Deer, Elk, Pronghorns, Moose, Coyotes, foxes, and many others often become entangled and die horrible lingering deaths. Although fences are already virtually omnipresent, the Forest Service and BLM are launching frenzied campaigns to build thousands of miles of new fences. This is a desperate attempt to up livestock production statistics by creating smaller and smaller grazing areas of more and more intensive management.

WATER SOURCES: Stockmen learned early that to control the "range" in drier areas (most of the West), they had to control the water sources. Thus, through the Homestead Act and other legal and quasi-legal means, many of the natural water sources in the West became private property — and remain so to this day. The water sources still owned by the government are generally controlled to such an extent by ranchers that they are in effect privately owned. But cattle usually travel only a mile or two from water (sheep, somewhat farther), and much of the western range is farther from water than this. So, to supply water to livestock, tanks — often scraped into the earth by caterpillar tractors — dot the landscape on all but the wettest regions of the West.

ACCESS ROADS: Access roads are one of the least recognized of the range "improvements," yet more dirt roads have been bladed and blasted through our public lands for the benefit of the livestock grazing industry than for any other reason. Hundreds of thousands of miles of western roads exist to serve the needs of the graziers. (I calculate that just these roads cover an area of two million acres.)

Besides facilitating extensive overgrazing, these roads have opened huge areas — perhaps half of our public lands — to exploitation and abuse by a variety of interests. Mining, wood cutting, hunting, etc. are occurring in places where they are illegal. Littering, dumping of toxic wastes, theft of natural resources, and artifact looting are common. If the public lands grazing industry was disbanded and all ranching roads closed, what would soon follow would probably be the largest environmental restoration project the world has ever seen.

ANIMAL ENEMIES: Nearly all of the 19 large mammals that naturally inhabit rangelands of the West have been decimated by the livestock industry — directly by slaughtering campaigns and indirectly by the detrimental effects of livestock grazing and range management. These mammals include Grizzly Bears (which, although facing extinction in the 48 states, are still shot by ranchers, illegally, on public lands); Black Bears; Grey, Red, Swift, and Kit Foxes; Gray Wolves; Jaguars; Lynx; Bobcats; Mountain Lions; Moose; Elk; Pronghorns; Bighorn Sheep; and Buffalo. Coyotes have been killed by the millions, but remain abundant. Mule and White-tail Deer are killed by ranchers but still maintain fairly large numbers.

Ranchers and their hired hands (including government agents) shoot, trap, gas, club, and poison predators. Historically, they directed most of this murderous activity against wolves, bears, Cougars, Bobcats, Lynx, Coyotes, and eagles. However, traps and poisons are indiscriminate; an estimated two-thirds of animals trapped are "non-target" species, and poisons are probably worse. Casualties include foxes, deer, Badgers, Beaver, Opossums, Porcupines, Raccoons, rabbits, Ringtails, Javelina, groundhogs, raptors, turkeys, songbirds, and tortoises.

Deer are the only big game animals that have survived in anywhere near their original numbers. Probably 50-75% of their average natural population remains. Theoretically, browsers need not compete with grazers (cows are grazers), but good grassland has become scarce. Despite proclamations by stockmen and BLM officials to the contrary, most of the western rangeland is being overgrazed. Thus, livestock are eating brush and trees as well as grass. Stockmen have long been killing animals competing with livestock — including deer, Elk, Bighorns, Pronghorns, and wild horses, not to mention the 30-75 million Buffalo that were massacred, in part to make room for livestock.

Plagues of grasshoppers and locusts are signs of overgrazing, as are excessive numbers of aphids, harvester ants, and certain kinds of beetles. Heavy grazing exposes bare dirt in which grasshoppers lay their eggs, and causes other environmental changes creating conditions favorable for overpopulations of certain insects. As a result, swarms of locusts and other insects are killed in huge poisoning campaigns with dangerous insecticides. Of course, these poisons kill not only the intended insects, but most insects and many other animals as well.

SUBSIDIES: The public lands grazing industry is one of the most heavily subsidized businesses in the US. All levels of government give substantial financial support, from federal to state to county, and even some cities. If all this support were withdrawn, most public lands livestock operations would collapse. Ironically, however, public lands graziers include corporate ranchers and the nation's largest and wealthiest livestock operators. Although only 2% of this country's cattle production comes from government lands, 90% of all US cattlemen owning 1000 or more cattle graze at least some of them on public lands!

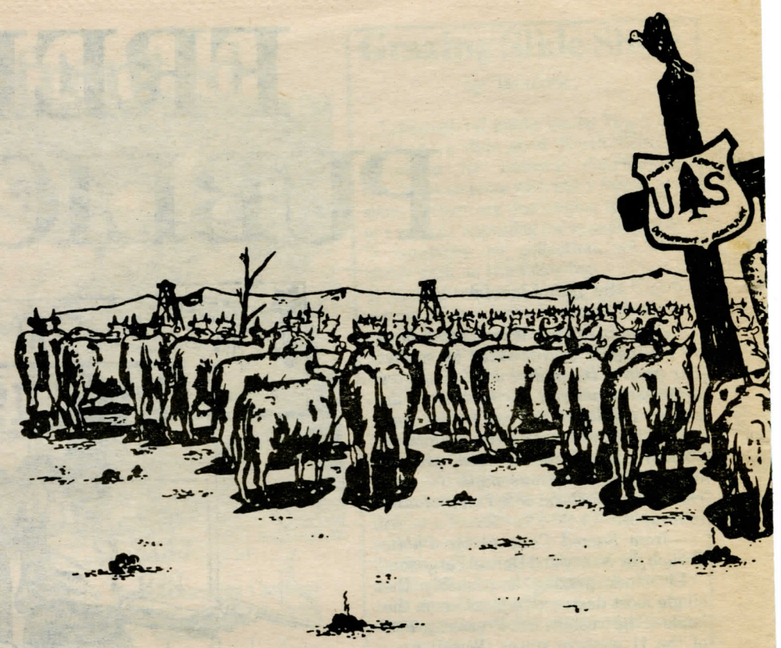
Many public lands ranchers run their ranches as secondary businesses, i.e., as a source of extra income or as a tax write-off, knowing they will always get by with government aid. These "ranchers" pay minuscule grazing fees on their leased government land and very low property taxes on their private lands.

It would be impossible to complete a listing of all financial aid given to the grazing industry. Much of it is in the form of large-scale federal programs costing millions of dollars, and is open for inspection to those who want to dig into the records. Aid is given in the form of grazing-related university programs, state experimental stations, county and state agricultural extension programs, water projects, federal wool incentive payments, state funded predator control, county erosion control, federal livestock disease control, and so on.

The foremost form of government welfare to the public lands graziers is the grazing fee itself. This BLM and Forest Service fee is calculated by taking into account the number of AUMs (Animal Unit Months; an AUM is "the amount of forage required to feed a cow and her calf, a horse, or five sheep or goats for a month") a rancher is allowed and multiplying it with a set formula taking into account current beef prices and production costs. This means that a stockman or company is charged a grazing fee based on "ability to pay," in the words of the Public Lands Council.

It cost an average of $1.35 in 1986 to lease one AUM on public land — far less than the average lease fee of $4-12/AUM on private lands. The US government's 1964-84 study of rates charged for leasing *private* grazing land revealed an average rate of $6.87/AUM for that period. Even using these dated government figures, we find the BLM and Forest Service charging only one-fifth as much as owners of private rangelands for the same amount of forage.

The BLM and FS grazing fee has actually been decreasing for each of the last six years while lease rates for private rangelands generally have not. In February 1986, rancher Ronald Reagan ordered federal lands grazing fees frozen indefinitely at the current level — a mere $1.35 per AUM!



The grazing fee money collected by the BLM and FS is only a small fraction of what these agencies spend on public lands grazing programs. In 1983 (because the BLM no longer included mineral receipts in its tallies of revenue collected from BLM land users after 1983, I have been unable to use more recent statistics; they would no doubt remain comparable), BLM receipts from other commercial land users (timber, oil and minerals, recreation, etc.) amounted to $1,171,466,000 while receipts from grazing fees amounted to $16,699,000. Of this, 12.5% goes to counties in lieu of taxes and 50% goes back to the grazing districts from which it came for range "improvements," which means the actual average net grazing fee is only 67.5 cents/AUM. Only 37.5% goes to the US Treasury. In short, although the livestock industry degrades far more BLM land than all other commercial enterprises combined, it paid less than 1/70th as much as all other users combined to do so. Furthermore, in 1983, the BLM received only 11.1 cents return for every dollar it spent on reported grazing programs, and the FS received 38 cents for every dollar it reported spending.

POLITICS: In general, livestock grazing has been given overwhelming priority over other considerations on BLM lands throughout the West, and is second only to timber cutting on Forest Service lands in the West. (Timber cutting often creates more grazing land.) BLM and Forest Service lands account for 81.5% of all grazed government land in the West, but are only two of the many kinds of public lands grazed in this country. Some other types are grazed even more heavily. State and county lands, Department of Defense (DOD) properties, National Grasslands, and even some city properties are grazed. Overgrazing on most Indian reservations is severe. Most National Wildlife Refuges and some National Parks and Monuments are grazed. On some Refuges, hay is mowed for cattle. Even "ungrazed" areas are often grazed as livestock break through fences and pass through gates left open.

Livestock grazing is the only permanent commercial use of designated Wilderness Areas (excepting pack trips in some Wilderness Areas of the West). Even so, huge areas of the West that are *de facto* wilderness (roadless and undeveloped) have been denied official Wilderness designation due to pressure from the grazing industry.

Stockmen have not only done more to degrade our public lands than any other group, but have also done more to prevent remaining natural areas from being legally protected as Wilderness, state parks, and such. Less than 2% of the area of the 48 states is now legally protected as Wilderness. Our national Wilderness system is basically a collection of the very least commercially exploitable lands; nevertheless, most Wilderness Areas are being grazed by livestock for what profit can be extracted.

AN UNSAVORY TREND: Before presenting alternatives to the present destruction of the West by ranchers, we must consider a recent development that threatens to strengthen the livestock industry in the West. That development is manifested in a man with the unfitting name, Allan Savory. The appearance of Allan Savory and "Holistic Resource Management" has given many people hope that there is still a way to save public lands ranching *and* protect the environment.

Basically, "Holistic Resource Management" is "ecosystem management," whereby certain goals are achieved by collecting data, implementing plans, and constantly monitoring the results so that adjustments can be made as needed. In other words, HRM is a systematic use of ecology to achieve certain objectives. This is nothing new, except in that it is now being practiced on western rangelands by people who have historically been known to practice brute force, rather than scientific analysis and implementation, to bend the environment to their will.

The ranchers' use of HRM usually results in increases in their numbers of cattle. In large part, this increase is due to the fact that the cattle are spread more extensively throughout allotments. (At any given time, the cattle are concentrated in one fairly small area, or cell; but over the long run, the cattle are dispersed over a greater area.) The increase in numbers of cattle is *not* a response to healthier environmental conditions.

Savory attracts future supporters to his cause by offering something for everybody, especially large profits to livestock graziers. Environmentalists are enticed by Savory's ecological jargon and promises of environmental salvation. Also, many of his rancher followers were visionary enough to realize that HRM is probably one of the last hopes for public lands livestock grazing. To better understand the attraction of Savory and his HRM ideology, consider the following description drawn from an excellent critique of Savory written by Defenders of Wildlife Southwest Representative Steve Johnson (for the complete article, see *Forest Watch*, 1-87):

Savory is a mesmerizing speaker . . . He has been derisively called the "Guru of Grass" due to his Messiah-like methods and the semi-religious fervor of his supporters. . . .

If you were to attend one of Savory's many week-long schools of Holistic Resource Management held across the West, here's a paraphrased example of some of what you would hear:

**. . . Unlike yesterday's buffalo that were preyed upon by wolves, today's cattle have no predators to cause the necessary "excited behavior" and the con-*

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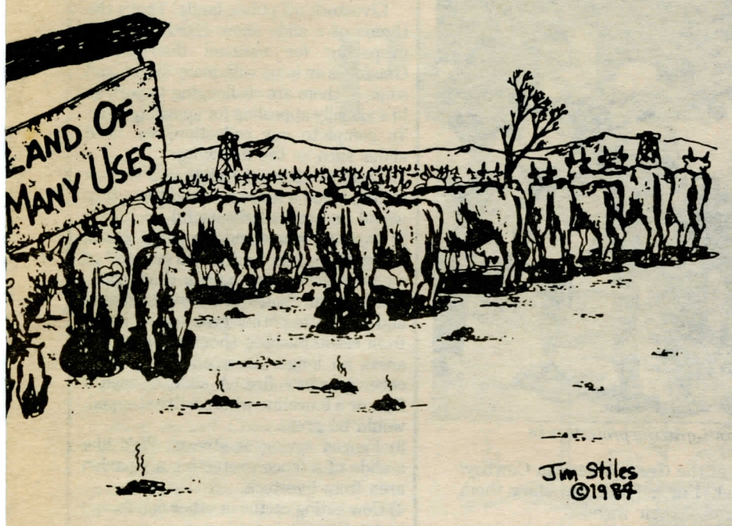

sequent "herd effect" that causes the needed soil disturbance. To replace the predator, the herding of large groups of cattle is recommended.

**If herding is not possible, more fences must be built, and the cattle moved from one "grazing cell" to another as needed, with each cell grazed by great numbers of cattle for just a few days.*

**In "brittle" environments (which Savory defines as those areas of the earth characterized by prolonged periods of adverse plant growing conditions), extensive rest from grazing causes deterioration of existing plant growth. Old plant material does not decay, and must be physically knocked down on the ground by grazing animals. In non-brittle environments, rest is not harmful, as the normal breakdown of old plant material is accomplished without the need for mechanical means.*

**The goal of HRM is to halt desertification, not to double cattle numbers. Cattle are merely the most accessible tool to achieve the overall goal of halting desertification.*

It is this last item that is most questioned by critics of Savory. Because ranchers and government agencies are the only real sources of income for Savory's HRM, critics fear that the result will inevitably be more grazing. The many fences required by HRM also are of great concern. In response, Savory has recently begun to support a return to intensive herding as a way to minimize fencing, and to state that cattle can be removed once the land recovers.

Despite the way it is advertised, HRM has been implemented almost exclusively by livestock ranchers and their government agencies in order to increase numbers of livestock and, therefore, profits. Most public range allotments where HRM is practiced show little or no environmental improvement; many HRM ranchers have increased livestock numbers, but not without harming the vegetation. Again, consider the words of Johnson:

Several ranches in Arizona are now into their fourth or fifth year under HRM and under Savory's direct guidance. One example is the Dodson Allotment on the Apache-Sitgreaves National Forest . . . . In late August of 1986, Forest Supervisor Nick McDonough examined the Dodson Allotment and found that there ". . . was not enough grass left to carry the cows through the winter, or any reserve left for wildlife or plant vigor." The rancher was forced to move his cattle to another allotment that had been intended for winter elk range. . .

[T]he results of recent research in the November 1986 issue of the Journal of Range Management, *if accurate, strongly refute the claim that grazing systems such as HRM halt erosion and desertification. Five studies in Texas and New Mexico found that short duration, high intensity grazing as recommended by Savory caused a decline in the water infiltration rate and an increase in sediment production or erosion. Instead of making the soil more permeable, soil compaction was occurring, causing greater water runoff. . . . In direct opposition to Savory's ideas, one study concluded that ". . . rest, rather than intensive livestock activity, appears to be the key to soil hydrologic stability."*

One of the best examples of long-term rest from cattle grazing is in the National Audubon Society's 8000 acre Research Ranch, near Elgin, Arizona. The Research Ranch is a natural antithesis to Savory's teachings that rest from livestock grazing is bad for a "brittle" environment.

For nearly 20 years, cattle have been absent from what was formerly intensively grazed. Vegetation now covers 80% of the land surface of the ranch — up from 20% in 1969. Short-grass has been replaced by tall- and mid-grass. There are many more flowering plants than found on lands where grazing still occurs. The increase in cover and vegetative diversity has supported an increase in diversity and population size of birds, small mammals and insects.

. . . Southwestern geological history does not support the thesis that there is a need for "herd impact," as defined by Savory. According to paleontologists, none of the arid southwestern states have had large herbivores present for at least 10,000 years. The last one, in fact, was the giant ground sloth. Buffalo were not found west of the Texas Panhandle or south of Wyoming. The deer, pronghorn, and bighorn sheep native to the arid Southwest were never numerous enough to generate any "herd effect" that even comes close to that of the buffalo on the Great Plains. The vegetative response of areas such as Audubon's Research Ranch to the banning of cattle is a further indication that many of the native plants did not evolve in the presence of large herbivores, and do not benefit from the impacts of such grazing today.

The weight of all available scientific evidence regarding livestock grazing in an arid environment — such as today's Southwest — shows that grazing is far from benign. This is a boom and bust land. Native species are adapted to wait out the extremes of heat and aridity and take full advantage of the periods of heavy rains. The land is simply not capable of furnishing a steady state of resource withdrawal, such as the 10,000 pounds of plants consumed each year by one cow.

In addition to Savory's ecological contentions being dubious (see also Ann Carr's previous critique of Savory in *Earth First!*Mabon 86), Savory's claims are philosophically repugnant when pondered carefully. For example, Savory states: "There is no such thing as 'natural.'" He says that modern humankind has so altered the environment that it is no longer capable of independent functioning in a healthy manner. He explains that because of this, we must intercede and "manage ecosystems" or they will "deteriorate." To do this, livestock grazing and "animal impact" from domestic livestock are almost invariably the preferred management tools.

Despite what Savory says, damaged ecosystems are capable of healing themselves, if given protection and enough time. In some ecosystems that have been severely degraded by humans, careful human intervention can help return them more quickly to a natural state. But intervention should be a last resort. Limited interference programs should be seen only as temporary measures needed to help speed recovery of natural ecosystems.

Savory similarly contends that there is no such thing as a "climax community." There are only "stages of succession," and it is our job to manage the natural surroundings (with you-can-guess-what) to produce the "highest stage" of succession possible. Under this view, deserts, brushlands, wetlands, and other "unproductive" areas are undesirable and should be converted to land types catering to the wants of humans.

One reason why the HRM mindset is dangerous is that the capability to damage the environment is increased in direct proportion to the capability to manipulate it for desired results. In HRM, there are no built-in safeguards to insure the protection of the environment.

Perhaps the most dangerous aspect of HRM philosophy is that it promotes the idea that people should *manage* Nature. Native wildlife, soils, and other natural phenomenon are altered or eliminated according to the whims of the people in power. HRM is pretentious and anthropocentric. Nature can take care of herself without the guidance of scientists and land managers. Nature has been developing plant and animal abundance and diversity for hundreds of millions of years. *She has already provided us with the most overall abundant, diverse biosystem possible for each unique set of climatic, geographic, soil, and hydrologic conditions.*

We as humans have been an integral but small part of this biosystem for perhaps one million years. We have fought to overcome Nature for perhaps 10,000. We have generally overpowered Nature with brute force for less than 200. But we have never before assumed the role of dictator over our natural surroundings, as is implicitly advocated by Savory and HRM believers.

A truly holistic approach would allow ecosystems to function on as natural a level as possible, with needed resources culled in a way that minimizes impact. HRM could in some cases be a good system of management — for irrigated pastures, orchards, and other areas where the overall emphasis is *human*. HRM should not be used to manage ecosystems. It has no place in natural settings.

Dozens of livestock grazing methods have been tried throughout the world over the past millennium. All have been environmentally destructive, compared to non-grazing. Public lands ranchers and government agencies have had 100 years to make things right. They haven't come close! It's time to admit that no amount of scientific study or new grazing method will make public lands livestock grazing justifiable. Let's get Allan Savory and commercial livestock off public lands!

ALTERNATIVES: What are the alternatives to the destruction of the 30,000 welfare ranchers? The solutions are actually more obvious and would be easier to implement than we might imagine.

One possibility is to force the grazing industry to bring livestock numbers down to the carrying capacity of the land. Yet this solution is inadequate. Livestock would still replace natural animals. Predators would still be slaughtered . . . .

One of the more conservative suggestions is that the grazing fee be drastically increased to make it comparable to the cost of leasing private rangelands. Some environmentalists assume that the higher fee would be the financial straw that breaks the cow's back, that the public lands grazing industry would then collapse. There are uncertainties, however. Most public lands grazing operations, especially the bigger ones, can probably pay true market value for the forage they use, if they must. So, a higher grazing fee might force many smaller operations out of business, allowing the bigger ones to buy them out and grow even bigger. Higher grazing fees would mean even more money available for range "improvements" and management programs, which would further degrade the environment and entrench the grazing industry. Stockmen would pay more money for county taxes, which would also add to their political clout. Raising grazing fees might push some financially marginal ranchers to overstock allotments to an even greater degree to try to recoup the extra costs. Finally, by paying fair market value for fees, and thus, higher taxes, the grazing industry would improve its public image.

Another suggested alternative is that BLM and FS lands be leased by competitive bidding, as are some Department of Defense, Indian reservation, state, and private lands. Timber, oil, gas, minerals, and other public resources are, allegedly, leased by competitive bidding — but not forage. Unfortunately, the bidding system would probably share the drawbacks of the plan to raise grazing fees. The bidding system could also lead to grazing monopolies. Furthermore, most government lands currently leased by competitive bidding aren't in significantly better shape than other leased land.

While competitive bidding seems appropriate to this country's capitalist system, open bidding would be more so, especially under the multiple-use concept. The BLM and Forest Service continually preach "multiple-use," so let them truly allow multiple uses. If conservation, birdwatching, and hiking groups are willing to pay as much as ranchers for public lands grazing permits for a wider range of uses than feeding livestock, then by the government's own standards, it should welcome them. However, although the end result of an open bidding system would no doubt be far better than the status quo, it might still involve problems. Because many public lands graziers are capable of paying much higher lease fees if they must, much of the West would probably continue to be grazed by livestock. The groups and individuals with the most money might be able to control the most land for their own purposes; monopolies might form. Also, range developments would probably remain in place, no matter who won the bidding. The government would not allow fences to be torn down and roads closed as long as graziers might later win the bidding. In short, while open bidding seems the best of the alternatives mentioned so far, even it has serious drawbacks.

The Public Lands Council, a powerful association of public lands graziers, has its own plans for the public lands. Consider these few examples from "The Western Livestock Industry and the Public Lands": 1. ". . . public lands must be managed on the local level by persons very close to the land." (They want to be given the power to regulate their own allotments.) 2. ". . . we believe, first, that private ownership and operation of the nation's land resources are in the national interest . . ." (They want all BLM and FS lands to be transferred to local and state levels and eventually sold "at reasonable low cost" or given free to ranchers.) 3. "There are many sound and logical reasons why the continued and even expanded use of federal range by domestic livestock are in the national interest." (They want non-grazed federal land opened to grazing.) The Council's goals are especially alarming in view of the degree to which they are shared by the BLM. Indeed, the BLM has proposed new regulations for itself which would, in effect, turn over management of western public lands to graziers. Suggestions 1 and 3 above would be implemented. Congress is now considering BLM's new proposed guidelines.

PREFERRED ALTERNATIVE: Now, if today's public lands graziers were treated with the same consideration as shown by their forebears toward the original inhabitants of the West, then we would drive them off at gunpoint, kill the resisters, slaughter their livestock, take their possessions, and burn their houses . . . but would this be right? A more realistic policy would be for the government to simply deter-

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E OUR
LANDS!

Welfare Ranchers Confronted

by Lynn Jacobs

The town of Willcox in southeastern Arizona is not a center of environmental awareness. It is a ranching stronghold known for its frontier mentality. It was in the mountains near here that a Jaguar was shot and killed recently by a local rancher. Although many locals know of this man's guilt, nobody has yet been brave enough to turn in the ruffian.

The huge valley which surrounds Willcox was a fertile grassland for many millennia until transformed into scraggly desert by a century of livestock overgrazing. Overgrazing continues today on this valley's patchwork of private, state, and BLM lands.

It was fitting, then, that the Arizona Cattle Growers Association held its annual convention in Willcox, August 2-5. Hardworking, financially-strapped ranchers traveled to Willcox in their private aircraft, $15,000 pick-ups, and Cadillacs. They were joined by delegates from the Forest Service, BLM, state lands department, Game & Fish, etc. for the four days of strategizing and breast-beating.

Many of the 200 or more ranchers attending the convention were public lands grazing permittees. These welfare ranchers, with their attendant government agency personnel, represented the abuse of millions of acres of Arizona's state and federal land — public land that has been chomped, stomped, fenced, bladed, and poisoned by the ranching industry.

With this in mind, on August 4th, 14 Tucson-area EF!ers journeyed to Willcox High School to let the cattlemen and the public know that opposition to the public lands grazing industry will grow until commercial grazing on public lands is stopped. This idea did not sit well with the conventioneers. As sign-carrying protesters filed along sidewalks and mingled with ranchers, hostility among the latter group mounted. One of the ranchers leapt upon a demonstrator, tearing up his placard. He was restrained by other ranchers, while some ranchers yelled threats and waved a stick in the air.

The demonstrators continued bearing signs and handing out literature until the school superintendent arrived and told the protesters that they must remove themselves from school property, forthwith, or face legal consequences. As the EF!ers had not planned to risk arrest, they continued the protest along the street. They spread public lands cowpies along the sidewalk, and shouted grazing chants toward the school cafeteria where 100 cowboy hats pointed to the speaker.

As the protest progressed, the arrogance and hostility for which many western graziers are known became more evident. Profanity was heard. Middle digits were exposed. A cowpie was booted at one of the protesters, perhaps explaining the origin of the term "shit-kicker." There was much gnashing of teeth.

This was one side of rancher opposition. There were also many of the "new breed" of rancher present in Willcox. These "progressive livestock producers" realize that to maintain their privileged status on public lands, they must "change with the times," or at least appear to do so. They aim to placate the opposition and maintain a good public image. While the old-timers threaten to kick ass, the "new breed" woo environmentalists and politicians with talk of the need for "animal impact" and appropriate technology for rangeland management.

These stockmen call themselves "responsible stewards" and "rangelands ecologists." Yet, in reality, they want to increase livestock numbers and profits. This "new breed" is best exemplified by their unofficial leader, range consultant Allan Savory. (See grazing article, this issue.) The many Savory clones present generally did fine imitations of Savory, sometimes following his verbiage on ecosystem management word for word and even simulating his mannerisms.

In sum, there are two basic groups of ranchers these days — one which wants to maintain power through traditional means of politics, threats, and violence; one, through persuasion and co-option. Both are dedicated to perpetuating livestock grazing on public lands.

Arizona Marlboro Men confront Lynn Jacobs and other anti-grazing protestors in Willcox. Photo by John Patterson.

Our protest probably did little to change either group, but it did notify the grazing industry that people won't tolerate their bullshit forever. In retrospect, the old-timer's hostility, and the "new breed's" eagerness to convert us, showed that public lands graziers are desperate — that we are starting to have an impact.

Although livestock grazing is probably the least justifiable and most destructive of all uses of public lands, most big environmental groups have done little to help the situation. It seems they don't want to upset their rancher members or be blamed for tarnishing the image of the Great American Cowboy/Rancher. Earth First! can show them the error of their ways!

Possibly the first anti-grazing protest ever was held last year by a few Earth First!ers at the Arizona Cattle Growers annual convention in Prescott. At that time, the welfare ranchers seemed to find the little protest curious — even humorous. This year's demo was taken seriously — sometimes violently — by the cattlemen. We hope it will inspire other EF!ers around the US to help stop public lands livestock grazing.

Note: Local EF! groups are planning anti-grazing protests for the last week in October. Organize a protest or write to the EF! Grazing Task Force (POB 5784, Tucson, AZ 85703) to join a protest in your area now being planned.

Grazing . . .

Continued from page 21

mine the capital value of each permittee's AUMs and buy them. Or the government could calculate each welfare rancher's annual profit from public lands grazing, averaged over, say, the last ten years and give each a yearly check for that amount for life. Or it could simply buy all ranches, improvements, and AUMs, lock, stock, and barrel, and return the land to public ownership. Ex-public lands graziers could then be employed to help rehabilitate the public lands they damaged. This last is the preferred alternative. In short, the solution to the problems caused by public lands grazing is to permanently cancel all permits, remove all commercial livestock, and prohibit all commercial grazing on public lands. Anything less would be economically impractical, environmentally hazardous and politically irresponsible.

It is unlikely that the public lands grazing industry will collapse under its own weight. To explain: all 323 million acres of public grazing land are divided into allotments. The AUMs on each of these allotments are allocated to a rancher, cattle or sheep company, corporation, or combination of these by a grazing permit(s), which, for all practical purposes, amounts to permission to graze the allotment permanently. Under the "multiple-use" concept, the federal government is supposedly "mandated" (according to BLM and Forest Service officials) by Congress to graze almost every allotment — grass that isn't eaten by livestock is to be considered "wasted." If finances dictate or for some nobler reason a stockman should decide not to graze his allotment for more than three years (or if a non-rancher buys a base property and permit), even if he pays all the grazing fees, in the words of the Forest Service, "The permit will be taken away and given to someone who will graze it." He *must* stock the range, with the full number of livestock called for on his permit.

In other words, "mandated" (over)grazing and enough financial and technical assistance from the federal and and state governments to bail out almost any floundering grazing business have made it almost impossible for the public lands grazing industry to collapse. Indeed, both the BLM and FS have announced goals of eventually doubling forage production! We can't expect a government guided by graziers to take the West from them. We must wrestle the land away from the livestock industry.

PUBLIC INVOLVEMENT: Despite the seriousness of the livestock problem in the West, many people don't even know that public lands are grazed by livestock. Most that do know have done nothing to fight the problem. People's hesitancy to take an anti-grazing stand is understandable in light of the possible consequences of doing so. The grazing industry radically differs from all others in its organization and distribution of power. It amounts to an extensive rural network of influential (and well-armed) individuals, capable of exerting overwhelming economic and political pressure upon almost any person (pray for me) or group that opposes its objectives. Slander, harassment, vandalism, and infliction of injury have been used to suppress opposition. Livestock ranches are so strategically dispersed throughout almost every part of the West that the arrangement would do an army general proud. This enables the 30,000 permittees to rule an empire of 273 million acres of public land. Local ranches are organized into local, area, state, regional, and national associations. The secret to the grazing industry's power is that while well represented at high political levels, it maintains local dominance by playing upon local pride and public sympathies, exaggerating the importance of grazing to local economies and keeping a low profile but maintaining authority in local politics. Nonetheless, through public education and political pressure, we can close the public lands livestock industry.

WHAT YOU CAN DO:

***Visit public lands and learn about the public lands grazing industry.**

***Spread the real story of welfare ranching.**

***Make (or order from Earth First! in Tucson) no-grazing-on-public-land bumper stickers, flyers, etc. Distribute these among friends, on cattle crossing signs, on ranchers' trucks, etc.**

***Order and distribute Lynn Jacobs' grazing tabloid (free but donations needed).**

***Eat less beef.**

***Boycott meat from public lands. As it is usually nearly impossible to trace where our meat originates, it is best to boycott all commercial beef. If you eat beef, you might consider hunting your own (from public lands). Tell people why you choose to boycott. (It may not be prudent to tell why you poach.)**

***Take part in EF! anti-grazing demonstrations planned for late October 87.**

***Write letters to the editors of newspapers and periodicals.**

***Write, phone, and talk to elected representatives. Demand that all livestock be permanently removed from public lands. Demand of the Environmental Protection Agency that unbiased environmental impact statements be made for all public grazing lands. These are the key persons to whom to write: The President, 1600 Pennsylvania Ave. NW, Washington, DC 20500 (202-456-1414); senators, US Senate, DC 20510 (224-2115); representatives, House of Representatives, DC 20515 (225-7000); Secretary of the Interior, Interior Dept., C St. between 18th and 19th Sts. NW, DC 20240 (343-7351); BLM Director, Bureau of Land Management, Interior Dept, DC 20242 (343-4151); Secretary of Agriculture, Ag. Dept., 14th St. & Independence SW, DC 20250 (655-4000); Forest Service Chief, USFS, USDA, Rm 3008, South Bldg, DC 20251 (447-6661); Director of the Environmental Protection Agency, EPA, 401 M St SW, DC 20460 (755-0707). Also write to governors, state representatives, county commissioners, and others with clout.**

Lynn Jacobs has written a 48-page manifesto against the public lands grazing industry, which is one of the finest sources available on the subject. To obtain copies, write to Lynn at POB 5784, Tucson, AZ 85703. Copies are free for the penniless, but donations are urgently needed. Lynn is currently helping plan EF! protests against public lands ranching for the last week of October.

PARTIAL LIST OF SOURCES

**Sacred Cows at the Public Trough*, Denzel and Nancy Ferguson, 1983, Maverick Publications, Drawer 5007, Bend, OR 97008

**Livestock Grazing and the Livestock Industry*, by Frederic H. Wagner

**Ranch Economics*, James R. Grey

*"Rangeland Policies for the Future, Proceedings of a Symposium, Jan 28-31, 1979, Tucson"; for sale from Superintendent of Documents, US Gov Printing Office, Wash., DC 20402

*"Grazing Statistical Summary, FY 1984" from Range Management, Forest Service, US Agriculture Dept

*"US Dept of Interior, Budget Justifications FY 1985" from the BLM

*"Public Land Statistics, 1984," Interior Dept, BLM, for sale by Sup of Documents, US Gov Printing Office, DC 20402.

*"1985 Grazing Fee Review and Evaluation, Draft Report," Forest Service, and BLM

Grazing Slide Show

by Tecolote

Livestock off public lands! That's the theme of a slide show Earth First! is preparing for national distribution. Grazing is an issue with many facets, and some of them are challenging to portray in a visually appealing (or appalling) way. To complete our collection, we need slides such as the following:

1) Dead predators: A slide of a Coyote strung up on a fence or caught in a trap would be particularly useful.

2) Burning rangeland: In some areas, overgrazing has lead to "invasions" of exotic grass species, such as cheatgrass, which burn "hot," destroying wildlife and preventing other grasses and herbs from reestablishing themselves. Other areas no longer have enough ground cover to carry fire. A slide of such a fire, or a fenceline where a fire stopped, would be great.

3) Fenced spring or stream: We'd like a slide of a fence protecting a riparian area from livestock.

4) Cow eating cactus or other non-forage vegetation.

5) The Marlboro Man herding cattle against the stunning backdrop of American wilderness.

6) Plane or chopper spraying herbicide.

7) Wildlife.

8) Grazing or "improvements" in Wilderness Areas.

9) Monkeywrenching against grazing industry.

10) Other ideas: Slides of traffic accidents with cattle, destruction of private property by cows, or anything that portrays the effects of the public lands grazing industry would help us.

The slides should be technically excellent, and should be accompanied by information on where, when, and by whom the slides were taken. We can return originals after making copies. Send to Lynn Jacobs, POB 5784, Tucson, AZ 85703 (602-578-3173).

Letters . . .

Continued from page 3

SFB,

Miss Ann Thropy's discussion of population and AIDS (Beltane 87) left out one important factor in the AIDS matter which may be more important for population growth/stability/decline than AIDS itself. And it offers an opportunity for eco-activists to take part. That missing part is the roaring resurgence of the good old condom into the news media and ads, and out of hidden drawers and onto store shelves. Rubbers do block the AIDS virus, but they also block 20 to 200 million sperm from derring-do adventures every time one contains an ejaculation in a vagina. Bypassed in the rush to female high-tech contraception, the lowly rubber was rejected by most official population control efforts, and with it went any sense of male responsibility in sexual interactions. "Pregnancy is a woman's problem," many men said. Meanwhile, women learned the hard way about the multiple side effects of IUDs and pills, and the willingness of big pharmaceutical companies to market products and make millions, irrespective of victims. The no-side-effects rubber was ignored.

But now it's back. And EF!ers and other radical environmentalists ought to be out there giving it a helping hand. We all know it will take more than letters to Congress and angry bumperstrips to save Mother Earth. So I suggest that in addition to T-shirts and sloganstrips, EF! ought to be a central low cost source for condoms for distribution to teenagers — remember the extraordinary teen pregnancy rate in the US — and everywhere they'll be used. Their commercial price is outrageously high when they cost less than five cents to make in highly automated plants. Surely someone in our network can connect us with a wholesale source. Then throw them around like confetti at proms, rallies, meetings and football games. Give them to nieces and nephews, sons and daughters, and encourage them to share them with friends. Use them as balloons at your next EF! event. Deliver a multi-color balloon bouquet to anti-contraceptive bigots. Toss them on the grounds of the local high school and college. Have a "Latex Saves Wilderness" balloon float in the next parade. Attend a school board meeting and demand that condoms be made available in local high schools. Come prepared to pelt the board with rubbers when they predictably refuse. Sponsor an essay contest at the local college on "How Latex Saves Wilderness" with first prize being a year's supply of latex — you or the winner can determine how much that is. Throw condoms at the Pope this fall on his US tour, as Dutch activists did three years ago in Holland.

Soooo, on Trojans, on Ramses, on Nuda and Sheik
Now blue ones and red ones, they're surely not bleak.
From the top of the penis, let's cover 'em all
So use a good condom whenever you ball.

—Dick Whickerbill, Trojan County, Colorado

John, Dave, Nancy, etc.

I've just moved to a new place in rural southwest New Hampshire. It's beautiful here. The great New England forests are recovering from devastation at the hands of *Homo sapiens*.

I attended a New England Earth First! Gathering as part of the Gulf of Maine Bioregional Congress the weekend of Aug. 29. We had 50 people for the rainy morning session, though we'd expected only a dozen or so. The discussion became a general rap on the EF! agenda. Unfortunately, those of us with knowledge of the movement weren't prepared to take the gathering further than this information session. We did generate an address list and the beginning of a phone tree in case immediate direct action is needed. The wilderness caucus at the congress presented a strong statement which was an outshoot of the EF! meeting. The congress passed the resolution presented to them by our caucus with overwhelming support.

I will gage the tides of my own bioregion — the Upper Connecticut River — and see if we can hold a bioregional congress of our own. In this way, the White and Green Mountains may be better spoken for. Gary Lawless will publish congress proceedings soon. Earth First! in the Northeast is on the rise!

—Rich Grumbine

Editors,

I would like to reply to the letter of Elaine Stansfield, a fellow prisoner in Los Angeles. In the Lughnasadh edition she broods on a connection between the horrors of unchecked population and the perhaps "unrealistic" thoughts expressed in a column I co-authored with Jeremy Lawrence in the Eostar edition. Why have I opposed the LANCER trash-to-energy generators in Los Angeles? I concede that our garbage crisis is filling the environment with toxic waste and excess junk, largely as a result of overpopulation. But we in Los Angeles Earth First! do not stand by and criticize without addressing the problem of rectification. We have worked with such LA groups as CADRE (Citizens Against Dumps in Residential Environments), Concerned Citizens of South Central LA, the Greens, and Eco-Home, for mandatory recycling. As a wilderness action group, we have explored the relationship of grass-roots wilderness soap-boxing to the problems of environmentally caring city dwellers living here amidst the dangers of alienation and anaesthetizing of the organs of inspiration.

In August, Mark Williams and I represented LAEF! at a city council meeting where we testified for recycling and against producing toxic effluents or emissions by incineration, or tearing up more hillsides — with their chaparral, deer, coyote, and ground-squirrel habitat — for more landfills. In testifying on the Project Health Risk Assessment, and on the Draft Supplement to the final EIS, I concluded: The estimates discussed in parts of the Draft Supplement do not show public safety margins, much less environmental ones . . . Planetary accumulations of incineration products or paths from toxic burns are not traced in the global food chains or web of nutrient cycles. The cumulative impact load of emissions from the Los Angeles Basin is not addressed.

Findings in the Health Risk Assessment suggest that the consequences of low levels of TCDD dioxins may suppress cell-mediated immunity in humans. Yet the Assessment fails to sufficiently address the possible cumulative reactions in the ecological analogy for the immune system; i.e., it says nothing about the health risks to the planet.

In August I was consulting for the San Bernadino National Forest and its residents of Running Springs in the San Bernadino Mountains, 100 road miles from Los Angeles. During a collective debate with the Forest Circus about their "fuelwood" cuts and misrepresentation of the ecological place of a widespread dwarf mistletoe, I learned from the locals that they experience the death or deformation of the young trees trying to regrow after such cuts — due to smog. This is at 6000 feet! Surely, then, incineration is no solution to a population problem.

Elaine Stansfield says that we should sometimes "eat, drink, and be merry . . ." I believe we should do it more, but with fewer ideas. The universities and industrial, or military, labs are full of ideas that there is no point in even debating, for they only insure that "tomorrow we die." Let us have none of such a kind of death.

—Peter Bralver, Sherman Oaks

Dave,

A special thanks to you and the other brave folks who made a statement about uranium mining on the Arizona Strip. The lack of sensitivity toward the regional consequences of prospecting and mining are deplorable. The Bureau of Livestock and Mining is solely responsible for the lack of a regional EIS. The short sightedness exhibited by current BLM managers, along with their extensive minerals expertise and subsurface management responsibility, is one of the greatest challenges facing environmentalists today. The activities of a handful of brave men and women on a July day was deemed important enough (i.e. threatening) to be mentioned at a staff meeting of the Arizona State Director and his henchmen. Quite an accomplishment for a grass roots organization.

Which brings me to my next point, the moderation of EF! Compromise? NO WAY. The grass roots organization has done more good with its unique, brash and hard line approach than has been accomplished in several more moderate lifetimes. My preference would be to see the outfit take an even harder line.

—Fred

Most Noble Earth First!

After seeing declarations in *Earth First!* and in Ann Landers' column that AIDS is nature's solution to overpopulation, I decided that some people are engaged in wishful thinking. It's obvious that AIDS isn't doing much to clean up humanity's act. AIDS is too slow, and too easy to avoid. At the rate this "epidemic" is going, it will never even come close to the obscene human birth rate. Also, it's becoming a bonanza for vivisection junkies, who are joyfully hatching new ways to give the disease to innocent victims like cats and chimpanzees.

We must look elsewhere for Earth's deliverance. We can always hope; maybe a more sensible disease will come along and strike such deserving parties as oil, timber, and mining executives, as well as greedy superstition peddlers who order their thralls to breed like flies.

—A heretic in the heart of Zion,
—Leslie Lyon, Cedar City, Utah

Editor,

Swan View Coalition thanks those who have contributed to our successful attempts to secure critical spring grizzly bear habitat in the Swan Mountains of northwest Montana from off-road-vehicle use. Thanks to the *EF! Journal* and Mudslide Slim for the coverage of our efforts. Thanks to Montana EF! and the EF! Grizzly Bear Task Force for their contributions toward our legal expenses. And, thanks to the individuals who have contributed funds to SVC.

There is still much to do to secure a suitable long-term ORV management program for this portion of the Glacier-Bob Marshall Ecosystem. We have, however, established important precedents due to appeals, litigation, and the support of grizzly advocates. We are currently pursuing appeals and possible litigation on the Flathead National Forest's Forest Plan and Travel Plan as well as following up on the Swan ORV management plan.

On behalf of Swan View coalition and the grizzly, all past support is appreciated and future support humbly requested.

—Keith Hammer, Chairman, Swan View Coalition, POB 1901, Kalispell, MT 59903

SFB,

The Pope is coming to the US this fall and numerous women's and religious leaders plan to protest his policies at that time. JP II's stands on birth control and abortion are not just women's issues. They are environmental issues because they make it more difficult for us to control human population growth, hence environmental impact. Earth First!, and other environmental groups with the guts to join, should add its voice to the protest and educate the world on this shortcoming of the Pope's interpretation of "God's Word."

—Terry Lee Morse

SFB,

Just a short response here to Coyote's letter in the last issue. In it s/he expresses a distaste for the nudity at this year's Sagebrush Patriots' Rally. S/he says that it's something that Rainbows would do, not Earth First!ers.

I'd hate to see EF! became so exclusive or restrictive that a little nudity wasn't tolerated. (Should we also change the letters section of the Journal to "Dear Poo-Poo Head?") Public nudity is a big deal to society in general, but I don't see why it should be to anarchistic environmentalists. I, too, see quite a distinction between Rainbows and Earth First!ers in general, but I don't think we should draw these narrowly-defined boundaries around each.

—Lynn Jacobs, Tucson

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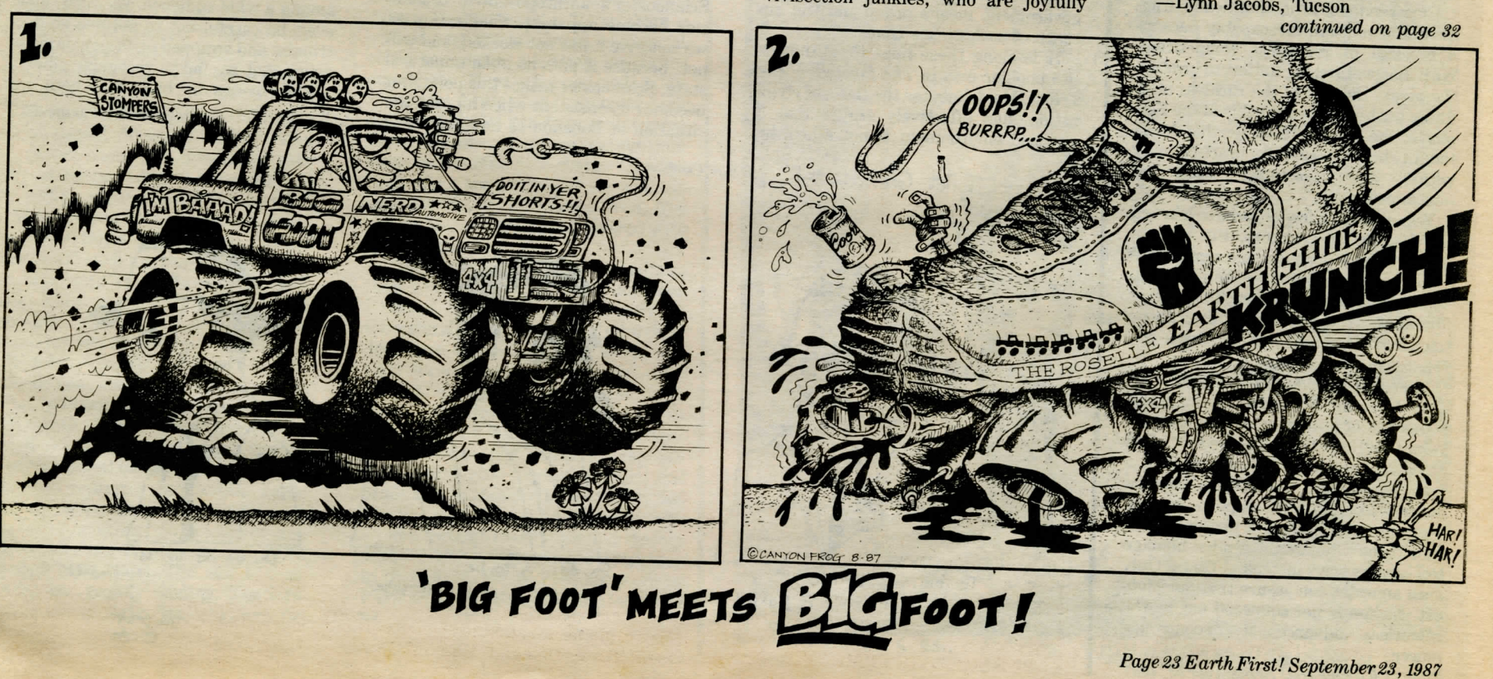

'BIG FOOT' MEETS BIG FOOT!

THE CONTINUING ANARCHY DEBATE

Schmookler to Sayen:

by Andrew Bard Schmookler

I appreciate Jamie Sayen's article (Eostar 87) dealing with the controversy between the anarchists and me. However, on the core issue of the debate — whether or not some overarching political structure is required to curtail civilization's destructiveness — Sayen sides with the anarchists. With "our memories of the failed experiment of the past 10,000 years profoundly imprinted in our minds and souls," he writes, "we could safely reenter the anarchy of the natural world. Knowing the alternative to that state of nature, we would have the wisdom to sustain it rather than to recapitulate our previous disaster."

This sanguine view ignores the essential dilemma described by *The Parable of the Tribes*: that in a fragmented system, the worst inexorably drives out the best; that over time, the ways of power will spread from being a small contaminant to become pervasive characteristics of the whole.

I read Sayen's piece, with its confidence in the determinative power of lessons profoundly learned, in April. By a kind of synchronicity, as I was contemplating his words, I turned on the TV to see "Jesus of Nazareth." In the story of Jesus, I saw revealed the fallacy at the heart of the anarchists' hopes. Here is a man who teaches "Love thine enemies." Don't resist evil, he says. If you have riches, use them to help the poor. . . .

Imagine how encouraged such a teacher would have been if someone had told him these truths about the future of his teachings: You will become the core of a new religion! Your teachings will be regarded as God's truth and studied for millennia. The civilization that grows up around the religion grounded on your teachings will be the most influential on Earth!

Would he not feel assured that this meant the world would become an embodiment of the spirit of his words: "Blessed are the meek . . ."? How amazed he would then be to see the actual unfolding of history. Imagine his astonishment to discover that those whose God had said to put aside the sword became the mightiest imperialists in history, and his dismay to find that the civilization whose Gospel decries the amassing of wealth developed the most materialistic way of life the world has seen.

It is that abyss between what might have been expected from the enthronement of Christ's teachings and what actually happened in Christendom that the anarchists should peer into long and hard.

Christendom, in its politically fragmented condition, inescapably became a crucible of relentless competition. With no overarching order to protect the meek, the way of the ruthless inevitably pushed aside the ethic of the Sermon of the Mount. The ways that Jesus taught became safe to practice only within the cloistered walls of monasteries.

Yes, at least a few of us have learned our lessons from history. But we can hardly hope to have those lessons more "profoundly imprinted on our minds and souls" than were Jesus' teachings on his followers. And look how little those teachings were able to hold back the relentless reign of power.

Learning lessons is not enough. We cannot depend SOLELY on the transformation of human consciousness. No values will constrain the conduct of all of us all the time. So long as even a few may deviate, we need a political order with sufficient scope to contain everyone, and sufficient power to restrain those who would render homage to Caesar's ways instead of God's. Only such an order can assure that our highest wisdom is not squeezed out by the relentless advance of uncontrolled power.

Government and Anarchy

by Robert Goodrich

"These great and tedious debates about the best form of society, and the most commodious rules to bind us, are debates only proper for the exercise of our wits; as in the arts there are several subjects, which have their being in agitation and controversy, and have no life but there." Verisimilar words when written so many years ago by Michel de Montaigne, they continue to ring true in a world gone mad with love of "isms" and the endless (aimless) search for *the* perfect form of government. Democratists condemn communists; who condemn capitalists; who condemn monarchists . . . a tautological whorl of ideological jargon which accomplishes little but to provide jobs for dictators, bureaucrats, lawyers, scholars and hairstylists.

Of course the good Compt never condoned the abandonment of organized government, considering it better to accept whatever system one found oneself under than to complain and risk the chance of things becoming worse. This, however, should not detract from the poignancy of Montaigne's observation. We as humans should not contrive forms of societal organization. Montaigne being of noble birth felt this was true because God had ordained a few select individuals (i.e., church officials and the nobility) to handle such matters. However, he also observed that many "primitive" societies governed themselves well, and, because this was the case, should be left to their own devices. He cites de Pibrac: "Love the government, such as you find it. If it be royal, love royalty; if a republic, love it; for God himself created thee therein."

Archaic as these words may sound, things have not changed that much over the past few centuries. Western thought has gone through an "Enlightenment," science becoming its reigning deity and the scientific method its accepted liturgy. The monarchical government of Montaigne's France gave way to one of the world's first republics, while the idea of divine ordination succumbed to the ideologies of more modern forms of government. The entire world suffered through the excesses of an industrial revolution, and is now attempting to cope with the juggernaut of its technological heir. All of this, however, represents merely an alteration in form, not substance. The notion that organized, hierarchical government is a necessity was never really open to question. The few transcendentalists, utopians, and anarchists who had the temerity to challenge this tenet were relegated to the lunatic fringe. Here we have the constant thread: the belief that government means order and the absence of such means chaos.

It is along these lines that Andrew Schmookler errs in *The Parable of the Tribes*. He delineates the flaws of civilization, and effectively argues that a civilized environment is not a healthy one for humankind. *Homo sapiens* has evolved to survive in a natural environment, which modern civilization is not. Thus, humankind is doomed to an existence of confusion born of alienation; ironically, we live in a cage of our own making. Schmookler best illustrates these ideas in the analogy of Zuckerman's study of baboons.

In the 1930s Michael Zuckerman studied a colony of Hamadryas Baboons in the London Zoo. He found that the group was beset by violence. Adult males fought and killed one another, as well as the females and young. This carnage seemed endemic to the species, and Zuckerman's observations led to the generally accepted belief that baboons are naturally violent.

Years after Zuckerman's studies, others began to examine baboon behavior in the wild; and observed that under the conditions in which they had evolved, baboons behaved much differently than in zoos. They still showed much aggression, but it was less frequent and did not usually result in the severe injury and death occurring in the zoo. Aggression was an integral part of baboon survival tactics. In nature, baboons develop what we (Schmookler included) interpret as hierarchy. This, however, is an error born of anthropocentric proclivities. Baboon colonies do exhibit a separation of roles which enables them to survive a hostile environment, but it is a mistake to attribute human hierarchical forms to these roles. Confining baboons within the walls of a zoo completely disrupted their natural means of establishing order; retreat was impossible and violence resulted. Faced with unnatural surroundings they became agitated and confused.

The analogy of this situation to humans in a civilized state is a good one, and Schmookler develops the idea well. Difficulties arise, however, when he looks to a great international government to alleviate the problems created by the human-centered organizational structures which have dominated recent history.

The contradiction here is glaring. Schmookler's solution to the evils wrought by government is more government: an overarching, international body whose authority would mitigate against the striving for power of modern "tribal" governments. This seems tantamount to fighting a fire with gasoline. Through strange intellectual gymnastics, Schmookler, not unlike Karl Marx, posits that more government will correct the evils of unbridled bureaucracy more effectively than would its elimination. The real solution seems obvious.

In discussing the issue of anarchy Schmookler's anthropocentric tendencies become apparent. Civilization as we conceive it has not worked, and will not, because it puts us in an unnatural state. Schmookler makes this point; but becomes inconsistent when he uses the situation in Lebanon as an example of anarchy. The turmoil in Beirut is not the result of anarchism, but of various groups vying for political control — in essence, civilization at its most violent. As Ed Abbey correctly observed in his "Response," what Schmookler describes as anarchy is actually civil breakdown; disorganized civilization, but civilization nonetheless.

Abbey's criticism of Schmookler on anarchy is trenchant and telling; however, problems arise when he expands upon the idea of anarchistic society. Can there really be such a thing? I doubt it. In fact, the phrase constitutes an oxymoron. The term 'anarchy' means the absence of government. Society, by definition, requires some sort of imposed organizational structure and, perforce, an imposing entity — government. Abbey's ideal society would be governed by nature, and this is as it should be. But in arguing this, we must be precise in the words we use. Both Schmookler and Abbey use the terms 'society' and 'community' interchangeably. Murray Bookchin maintains that an important distinction must be made between these two terms. All life-forms behave "communally" in as much as they are interdependent. Societies, on the other hand, are institutionalized communities — structural, ideological, hierarchical. Thus, all societies are communities but communities are not necessarily societies.

We must also consider the term 'anarchy.' It is tempting to infer too much when employing the idea of anarchism. Schmookler does this when he sees violence as a byproduct of anarchy, while Abbey is guilty of the same when he describes his "anarchistic community." The idea of anarchy can only exist where governments exist. It is an ideological concept which will disappear when its antipodal counterpart is no longer accepted. Anarchy is not a state to be "maintained," as Christoph Manes believes, but an idea that exists relative to the concept of centralized government. To call anything anarchical diminishes its essence by giving it limits. It must be delineated by organized forms of government and thus becomes, itself, a form of government. Eliminate the aberration of hierarchical control and you do not have anarchy, you have life — life responding to the dictates and vagaries of nature; sometimes peaceful, sometimes violent, but always honest and responsive to the needs of all beings. 'Anarchy,' then, is a disposable term; useful now, but wonderful when it no longer applies.

This is not to say that philosophical discussion of these issues should be avoided. To the contrary, the issues are of the utmost importance to the furtherance of a biocentric worldview. Direct action may be a necessary holding tactic, the last line of defense, but the ideas of such seminal thinkers as Abbey, Schmookler, Bookchin, Devall, Sessions, etc. need to be disseminated among a wide audience. We must, however, be careful not to become so doctrinaire and wrapped up in semantic imagery that we fail to recognize allies.

This brings us back to where we

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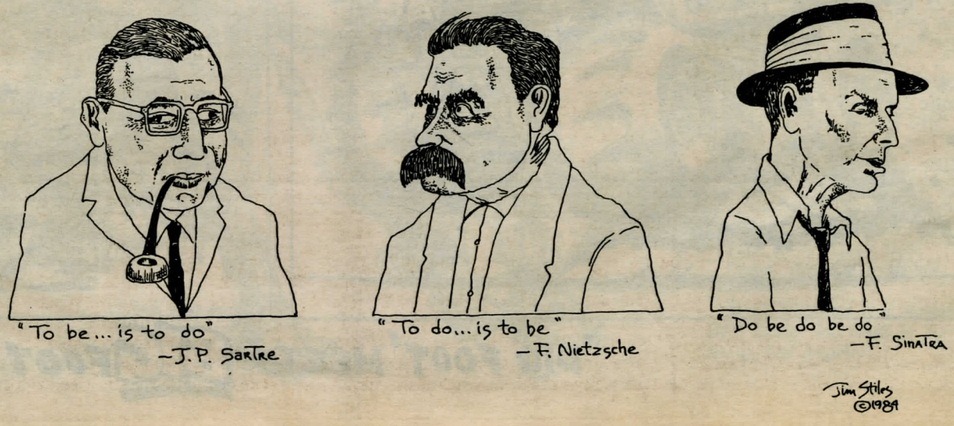
Toilet Graffiti #1 Big Sur, California



Mutualistic Logic vs. Linear Logic

by Stephen Duplantier

Schmookler invokes the doctrine of the "prime mover" to show a logical flaw in anarchist theory. He says the evil which the state does comes from the failure to control power and not, as anarchists suggest, that the state is the souce of the evil. Aristotelian/Thomistic doctrine demands a foundation (the prime or unmoved mover) upon which everything must rest. Schmooker uses this mode of reasoning to show that the state cannot be the source of the evil, since everything needs to be moved by something else. The unmoved mover for Schmookler, the source of the state's evil, is the failure to control power. He claims anarchism argues circularly and therefore mistakenly about where evil comes from. But this is a "logical flaw" only if the logic used is traditional Western (Greek/Euro-American) "scientific" logic.

Magoroh Maruyama has described this kind of logic as "unidirectional, uniformistic, competitive, hierarchical, quantitative, classificational and atomistic." I suggest that this list is a good catalog of what defines power and its ambition. This means that Western logic is a part of the renegade power which threatens life on Earth. Behind "failure to control power" is another prime mover — the Western logic which permits and even encourages renegade power.

It may be argued that tyrants and evil existed before Greek style rationalism and logic flowered in the West. I suggest, however, that this kind of logic is the source of the power and the evil no matter when it occurs in time. The Greek Golden Age brought the concentration on this style of logic and thought, and Cleisthenes "invented" democracy at that time. The subsequent use of this hierarchical, competitive logic has given the West its greatest disasters.

Maruyama contrasts scientific logic with the "mutualistic" logic of African/Asian/Eskimo cultures. This logic is heterogenistic, symbolic, interactionist, qualitative, relational and contextual. Maruyama does not spell it out, but it is a logic with no prime mover. This kind of thinking is not naturally at home in the West, at least not on the exoteric level of politics and business. Yet it is not totally alien. Some aspects of family and affinity group dynamics are mutualistic; deep self awareness is the recognition of mutualistic logic. Cultures with mutualistic logic as a generally prevalent mindscape have had tyrannical emperors and ruthless warlords, but I suggest that these transgressors of peace were thinking and acting in terms of traditional Western logic whatever the time in which they lived.

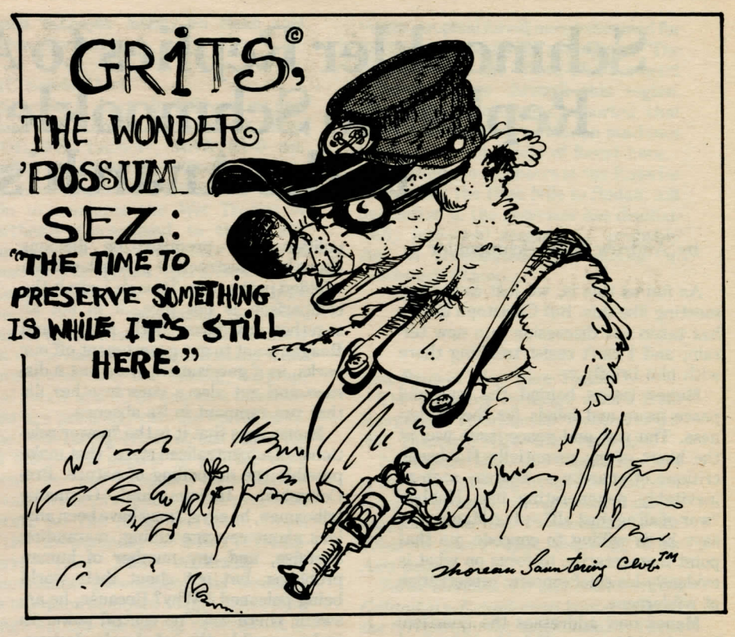
Rejection of linear logic implies a new way to understand history, anthropology and geography. Time and space are not useful in discovering the boundaries between mutualistic people and hierarchical people. (The very idea that mutualistic people and hierarchical people are not clearly divided by time and place is absurd to traditional logic and can only be accomodated by mutualistic logic.)

Mutualistic logic does not operate as if humans have "emerged out of the natural order" as does the pathological logic of the West. Therefore mutualistic logic allies itself with anarchism and deep ecology in a way which hierarchical logic can never do. The "world order" of a dynamic, heterogenous, heterostatic balance does not require a monotheistic prime mover to police and adjudicate that order. An unmoved mover is a constipated deity. Inorganic/organic processes need no such meddlesome deity. Schmookler's solution to the problem of power — the creation of a super lawyer/judge/policeman with enough power to keep would-be-conquerors at bay — would create the biggest earthbound prime mover: a god-like entity constructed from the hierarchical, competitive and therefore power-mongering tendencies of Western thought. This line of thinking can only get us deeper into trouble.

Non-western ways of thinking have not yet brought this human-dominated planet to ecological utopia, yet they seem to have more promise than Western logic, which we know leads in the other direction — to an ecological wasteland.

(Reference: Magoroh Maruyama; "Symbiotization of Cultural Heterogeneity: Scientific, Epistemological and Aesthetic Bases;" *General Systems Yearbook 18* (1973); pp.127-135.

Stephen Duplantier is an EF!er in Louisiana, who recently completed an article for the book ***Renewing the Earth: The Promise of Social Ecology.***



An Anarchist Replies to Schmookler's Reply to the Anarchists

by Christoph Manes

Schmookler's response to the various arguments put forward by anarchists against his critique of anarchy is both reasonable and eloquent. It also misses the point. Basically, Schmookler is arguing that anarchy cannot insure "social justice." For the moment let's concede the point (which isn't hard to do since no human condition can insure anything) and assume that his system of representative democracy is a better way to keep outlaws and outlaw communities from abusing others. The problem with this line of thinking is that anarchy, at least as I conceive it, is not so much concerned with social justice as it is with preventing the despoliation of Earth which inevitably follows the establishment of any centralized power, representative or otherwise. The difference in perspectives here is enormous. Schmookler assumes that by creating a system that protects people's rights, the environment will be protected *as a consequence*. I would argue, conversely, that by protecting the environment (and this can only mean returning to a state of pervasive wilderness free from centralized power) humans will have the maximum amount of freedom and "rights" possible in this contingent world of ours. Moreover, I think it can be shown that any system dedicated to social justice through political power not only does not guarantee the protection of the environment; it absolutely depends on its degradation (how else can Schmookler explain the fact that the US, his paradigm for responsible polity, is also the worst threat to natural diversity in the history of nation-states?).

The essential flaw in Schmookler's position is his inadequate critique of power. Schmookler concerns himself mainly with the power relations among people and communities. Yet there is a more basic dimension to power: the power relation between humans and nature. The power to control the lives of others, even for "beneficial" ends as Schmookler desires, derives ultimately from the exploitation of nature. To sustain the kind of society Schmookler envisions would require the continuation of some form of technological domination, which brought on the environmental crisis.

This is an important point: Schmookler's vision relies entirely on the optics of mass, technological society. That's why I can claim — without giving him a "bum rap" as he says — that his thinking remains within the universe of discourse technological culture uses to propagate itself. He argues that since citizens can't be informed about everything, we need specialists to run things. He's right — we do need specialists to keep our nuclear arsenal intact, to keep our factories producing. But Schmookler fails to ask the more fundamental question which anarchists posit: do we really want to keep things running? The question is not, as he claims, how to "control" polluters and despoilers of nature, but rather how to disintegrate the power relations which make this exploitation possible — namely, a centralized state. Despite Schmookler's claim that I am being ahistorical, pre-Columbian Indians and Germanic tribesmen didn't have to regulate chemical dumping and auto emissions. They may have been anxious about revenge-killing, marauding enemies, many human problems, but not about their world being poisoned. Why? They had no central power to make possible the wholesale destruction of the environment.

To return to my original criticism of his position: what are the concrete implications of having a "world order" or any central form of government? It means communication technologies, roads, weapons, factories to produce these "necessities" of government, institutions to train and regulate people, a hierarchy of responsibility and power. In short, it means something like an industrial society.

Schmookler cannot escape this conclusion, yet he did not address this aspect of my article (which was its main point). If his position is to have intellectual integrity he must confront this problem *specifically*. From his writings, one gets the impression that he would be satisfied with a "rational" exploitation of resources, a "rational" abatement of pollution, a "rational" system of production. I hope this is a false impression, because it is exactly the insane rationality of technology, based on humanity's desire for power, which has despoiled our world and enslaved mankind to a way of thinking which is alien to our animal nature.

Of course, Schmookler is right when he says anarchy can't guarantee freedom and justice. Nothing can. But *any* government guarantees we will *not* have freedom and justice, because it is based on the destruction of the wilderness which is our home. Schmookler's insistence on the essential benevolence of US polity is naive. What does "freedom" mean within the context of a society where inconceivable amounts of power (in the form of capital) are concentrated in a few institutions and corporations. It means, to borrow Samuel Johnson's phrase, we are "free" to work for these institutions in one form or another or starve, to have our lives determined by their projects, which generally involve the devastation of ecosystems. In a technological culture, the terms "freedom" and "justice" have been corrupted to propagate a particular set of power relations. It is surprising Schmookler is so taken in by the pretense of liberty industrial society promotes.

One could write a book about the way technological culture uses "freedom" to enslave its members (Marcuse already has). It is not useful to vindicate our form of power relations, as Schmookler does, on the grounds that life is better in the US than in the USSR or some other totalitarian state. This is like condoning slavery by showing that slavery in Iron Age Scandinavia was better than slavery in Biblical Egypt. The choice is odious and must be rejected. Anarchy offers the *possibility* of freedom, nothing more. We have the responsibility to seize that possibility because it is the only course consistent with nature and human nature.

Schmookler is also right when he calls our solution utopian. But what does utopian mean within the context of a technological society? It means that anarchists' thinking is truly *critical*, that it opposes technological culture in its totality, not just its particulars. It means that we have broken out of the universe of discourse it has established to propagate itself and its mad assault upon Earth.

Can Schmookler truly say this of his own thinking? And if he cannot, in what way does his cure differ from the disease?

Christoph, scholar of deep ecology and Norse literature, plans to compile occasional philosophical deep ecology supplements, entitled Nerthus, *for future issues of* EF!.

Goodrich . . .

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started; to the reclusive Michel de Montaigne. If indeed nature is the ultimate arbiter of human development, and if Earth, untrammeled by the cancerous spread of technological "progress," is the only home in which we can live, then the words of this 16th century philosopher carry much weight. Not in the sense that we should accept any form of government without question, but that we should not waste time worrying about what its best form may be. Rather, we should bide our time, resist the edicts of the military-industrial state, and wait for the whole bloated mess to collapse under its own weight. The key is to remember that the enemy is not a specific type of government, but the centralization of power within any government. In the words of Ambrose Bierce: government is "a modern Chronos (Cronus) who devours his own children. The priesthood are charged with the duty of preparing them for the tooth."

Robert Goodrich is a graduate student of American History at Claremont Grad School in California.

Schmookler Replies to Anarchists' Replies to Schmookler's Reply to the Anarchists

by Andrew Bard Schmookler

As fun as this is, we just can't keep meeting like this. But Christoph Manes has taken our discussion into new terrain, and I can't resist trekking there with him briefly.

Manes leaves behind the war and peace issue and heads for the wilderness. The war and peace issue was at the heart of my essentially Hobbsean critique of anarchy — anarchy seen as inevitably degenerating into Hobbes' "war of all against all" — but Manes now says he is willing to concede me that point momentarily, to focus on what is evidently his chief concern: preservation of wilderness.

Manes now addresses the question: how should human affairs be organized in order to protect the environment? He proceeds to argue that centralization of power is at the heart of the environmental problem, and that anarchy is the only solution.

I share Manes' passion to find a way to change the human system so that the destruction of nature will stop. Many years ago, I had fantasies of what would happen on this planet if all humans suddenly disappeared. If our species was wiped out in some manner that left all else intact, Earth would immediately begin to heal itself. Rivers would grow clear. Overgrazed grasslands would recover their lushness. The primeval forest would break up the concrete. Once again, Earth would be whole. And, without *Homo* so-called *sapiens*, Earth would be safe — at least until, millions of years hence, other creatures (maybe descendents of today's Raccoons) became cultural animals and crossed the fateful threshold into some kind of civilization.

So, I share Manes' concerns about the disease, but we differ on the subject of possible cures. Manes wants power to devolve: we must dismantle the power structures of our civilization and return to wilderness. I want our structures to evolve further: only by creating a better order, more imitative of the intricate order of nature, can we create a benign and viable civilization.

Let me underscore again the point that the further evolution of civilization I advocate is NOT the "all-powerful" world government Robert Goodrich and others have attributed to me in this exchange. My solution to the Hobbsean war of all against all is not the one proposed by Hobbes: that we surrender all our liberties to enthrone an absolute ruler to protect us from one another. Rather, I am more of a Lockean: let's give up only those liberties we must in order to prevent the reign of destruction, and let's create all possible safeguards to protect ourselves from our "protectors."

Whether or not it is possible to *move forward* into a new kind of civilization, we should consider whether it is possible to *return* to the Garden of Eden — to a stateless and environmentally harmonious way of life — as Manes proposes. The problem with Manes' vision of a viable future is that it is based on a past that never was. Like Ronald Reagan's nostalgia for the good old days when everyone was white, self-reliant, and kind to their neighbors (like an ad for Country-time Lemonade), Manes' politics seem premised on illusions about how destructive power has been wielded in the past. Though I admit the comparison is not nice, it is not altogether invidious: both Manes and Reagan want to get government off our backs, as if government were just a disease and not also a cure to other ills that run rampant in its absence.

Manes says that it is the "power relations" of a "centralized state" that make possible the despoiling of nature. Pre-Columbian Indians and Germanic tribesmen, he says, "may have been anxious about revenge killing, marauding enemies, and any number of human problems, but not about their world being poisoned." Why? Because, he answers, there was "no central power to make possible the wholesale destruction of the environment."

I have spent my adult life studying the course of social evolution, and the record does not support Manes' portrait of a prestate Eden. In our previous exchange, I questioned the historical validity of another of Manes' dichotomies. There, Manes declared a chasm of difference between the violence committed by centralized entities and that by less centralized groups like the Vikings. Manes' eagerness to find the source of all evil in the centralization of power now leads him into a similar distortion with respect to the evil of human despoliation of nature.

It is, of course, true that the Germanic tribes "didn't have to regulate dumping and auto emissions." But it is not true that the human destruction of the environment has historically been — or is now — dependent upon or the consequence of centralized polities.

Arguably the worse ecological damage our species has done to this planet has been through overgrazing. In areas like the Middle East, this process has been ongoing for millennia: herds of domesticated animals, laying bare the topsoil by their over-concentrated and over-protected consumption of plants, have spread desert across mountains and valleys that once were verdant. (The process was slow enough in terms of a human lifetime that no one saw reason to "worry" while contributing to this environmental catastrophe.) Far from being the effect of centralized states, this form of environmental degradation has been the specialty of pastoral peoples who — because of the same qualities of terrain that make herding animals the most suitable means of livelihood — have been the most autonomous from the domination by large power systems.

Another major form of degradation of the biosphere has been deforestation. Those pre-state Germanic tribes of whom Manes seems so appreciative were great practitioners of this art. The stripping of Europe's virgin forests to make room for the simpler systems of human agriculture went on for millennia under the aegis of various Aryan and other peoples before, with the rise of Rome, a Julius Caesar ever ventured forth to subdue the Gauls or Visigoths.

The evidence that refutes Manes' linkage between environmental destruction and powerful central authorities remains visible today. I had the mixed fortune of living for years in beautiful Prescott, Arizona, an area where human carelessness with nature is all too evident. My article on Prescott's Dells that appeared in these pages a few months ago spoke of the libertarian belief of the people in the region in the absolute rights of private property: it was as individuals that the miners and ranchers began the process of despoliation a century ago, and it is because of resistance to the notion that political power should be used to regulate the pursuit of private ends that the process proceeds relatively unchecked. It is not state power, but the ingrained individualist resistance to state power that facilitates the degradation of Prescott's natural beauty.

Only through the exercise of state power can environmental destruction reliably be stopped. When US Steel fights the EPA over government regulations compelling the company to reduce emissions, is it state power that is the environmental villain?

I'm sure that Manes would be uncomfortable with the people I'm lumping into his side of the argument. His anarchist vision is certainly not intended to make the world safer for the US Steels of the world. But our argument is not directly about technology but about political structures or the lack of them. The problem the anarchist must confront is: *How will you stop those who would use technology to serve their own ends at the costs of destroying nature?*

This is analogous to our previous exchange about violence and injustice. There the issue was not the greedy man who destroys land to mine gold, but the warlord who tramples others to increase his power. The anarchists are not trying to leave the world prey to either US Steel or Ghenghis Kahn. But without state power arrayed against them, what will stop the unfettered expansion of their power at the expense of the well-being of both humans and the biosphere?

Some anarchist analysis may suggest that the lusts for power and wealth that drive the despoilers of the world arise because of our "fallen" condition in a world of centralized politics. It might be presumed that in a world ordered by anarchist principles, these lusts would disappear and there would therefore be no need to erect barriers to contain their free expression. But, with respect to the gangster or the industrial robber baron, such analysis would be unconvincing.

Again, the heart of the present disputation is not, as one might infer from Manes' latest letter, about technology per se but about the question of anarchy against an empowered central government. Manes has brought in technology on the premise that its destructiveness is a function of the emergence of centralized powers. He says we must go back to decentralization to save nature; I say we must go forward, to develop more fully the political order that is required to protect humanity and nature from destructive human action.

Look at the Third World for another demonstration that it is not devolution but further evolution that we need. Many environmentalists now say that it is in the nations of the Third World, more than in the more developed industrial nations, that the biosphere is in greatest jeopardy. Why is this? Certainly, poverty and the population explosion are part of it: desperate people, like those denuding the last vestiges of vegetation in the Sahel to provide their meager fuel supplies, do what they must or they perish. But another crucial element is the undeveloped nature of their political systems. The state is often still rudimentary, and such political power as there is remains corrupt and unaccountable — as power tends to be in newly emergent systems — and often is simply an extension of private interests. Thus, greedy entrepreneurs face no obstacles to stripping tropical forests to make luxury furniture. And corporations that have been compelled to reduce certain practices in the more developed polities of the North (e.g. the use of hazardous chemicals in the workplace) can use them with impunity in the Third World.

We cannot go back. Our species has discovered the means to exercise power — over each other and over nature — and this power can be controlled only by checks against it, that is, by other power. The problem is not that all humans are devils, it is that not all humans are saints — whatever the nature of their political order or disorder. Some will pursue power and, possessing it, will abuse it. The way power operates in a fragmented system, unless it is checked, enables those with the advantage of power to dictate the course of the evolution of human systems.

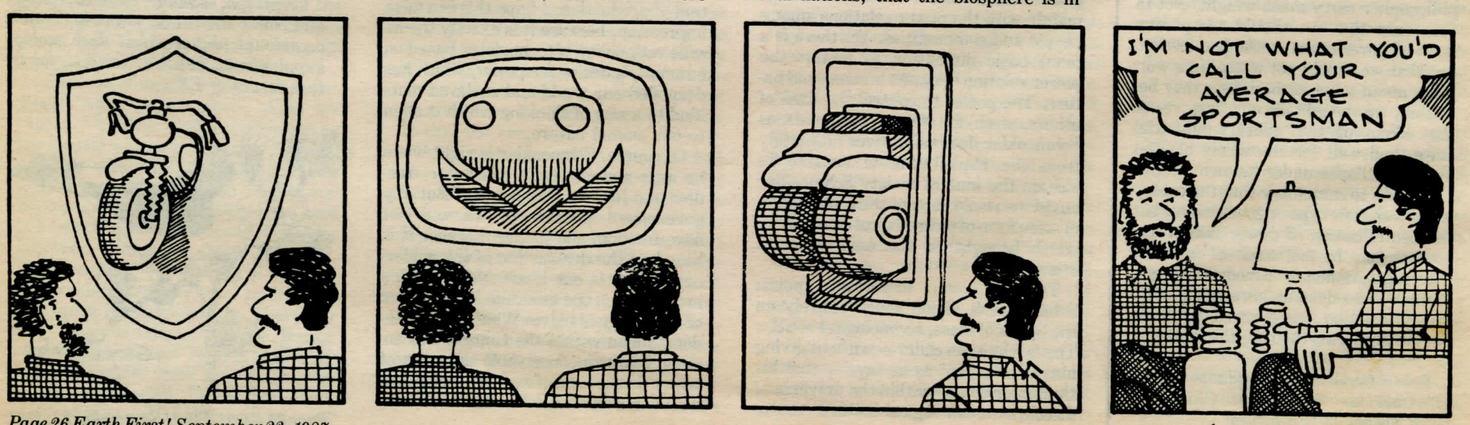
Manes challenges me, saying that my position can have "intellectual integrity" only if I confront the problem of technology. Unlike my position, he says, that of the anarchists is truly *critical* because it "opposes technological culture in its totality." In turn, I challenge the anarchists, saying that their prescription for our ills can be truly therapeutic only if they meet the challenge of containing the contaminant of power. The anarchists' arguments still have not dealt with *The Parable of the Tribes*.

The "condition of our freedom," Manes says, is "being in a state of nature." If he's right, we're in trouble. We've already been in the state of nature, and the rest, to make literal use of a figure of speech, is history. If we could go back, we'd just recapitulate the ugly course we've already taken.

Manes' option is a fond illusion. There is no way to put the djinni of our power back into the bottle. But there is the *possibility* that we can learn to tame that djinni. This way entails moving forward toward a more whole order, a Lockean kind of order that keeps as much power dispersed in the parts as is consistent with preventing injustice and that hedges whatever power must be invested in the center with checks and balances.

Clearly, Manes will have nothing of this "taming" of the djinni. To him, this djinni is the Evil One, and those who try to learn to live with the devil seal a damned fate for themselves. Manes decries efforts to use the weight of law to bend the use of technology into a viable form. "One could easily get the impression," he writes, that I "would be satisfied with a 'rational' exploitation of resources, a 'rational' abatement of pollution. . . ."

Indeed I would. *What is rational for our species is to conduct ourselves in a way that can perpetuate the viability of the Earth's living system, on which our survival also depends.* Since the beginnings of civilization, and acceleratedly as human powers have grown, our species has wielded its tech-



nology in a way that undermines the foundations of the biosphere. But no creature, as Gregory Bateson says, can win against its environment for long. The pursuit of "victories" of this sort is not rational.

Ten thousand years of civilization acting liker a cancer in the biosphere does not mean that no other kind of civilization is possible. To understand how we might tame our hitherto destructive powers, we have to see this human experiment in a larger evolutionary perspective.

To us as mortal creatures, 10,000 years seems like a long time, but in the perspective of the history of life, it is but an instant. The evolutionary process that knit such harmony in the biosphere is laboring also through us to bring this sudden, new offshoot called civilization into harmony with the whole. And one of the channels through which it is working is that same rational faculty by which we came to possess these dangerous powers: the capacity to understand how the world works, and to adjust our actions in it accordingly in order to protect our survival. Increasingly, reasonable people are becoming aware that a truly rational strategy for species survival must take into account far more than our own immediate needs.

Epochal changes are occurring: slow from the perspective of our day-to-day experience, but rapid in historical terms. The very fact that, unlike the Germanic deforesters, we do worry about the future of our planet is itself one of the hopeful new signs. Even in the course of my own lifetime, the forces of wholeness have made progress in restraining our abuse of nature. In the most developed countries, the means of restraint (virtually nil not long ago) have grown more rapidly than — and thus have gained upon — the momentum of destruction. This is not to say that the destructive process has yet been arrested, let alone reversed. But I would wager that within the lifetime of a baby born today the degradation of the environment in North America (above the Rio Grande) and perhaps in Europe will be brought to a halt.

"Technological culture" - and that's what "civilization" is — does not have to be of the strip-mining, smoke-belching sort. Already, the movement of technology — with silicon chips and electromagnetic communications — suggests that technological development need not be synonymous with ever-increasing intrusion upon nature. I do not presume to know what the technology of a viable civilization would look like, but we need not assume that only in a "state of nature" can human beings live in harmony with nature. Manes denigrates my call for some sort of global order as requiring technology (roads, communication, etc.) and thus mandating the continuation of civilization's destructiveness. But the global coordination and regulation that is required to contain the problem of power does not condemn us to perpetuating the blight upon the Earth that our civilization has historically been.

Bringing this viable civilization into being is not impossible, but its birth pangs may be severe. We are in an evolutionary crisis. Negotiating it successfully will take all the courage and intelligence and caring we can muster.

My anarchist interlocutors and I share fundamental values pertinent to this crisis. Goodrich is right that we are essentially allies. (I've not dealt with Goodrich's critique of me because I'd simply have repeated what I wrote here in the previous exchange.)

Our differences can be important too. The reshaping of our power systems is the only means to save Earth. We meet in the pages of *Earth First!* because we are committed to protecting those sacred "interests" that our systems so shamefully neglect. It would be a shame if people who share those values, led astray by the anarchists' wholesale rejection of our systems, contented themselves with outrage at the abuse of power, and scorned to enter the arena of power where our destiny will be decided.

We cannot afford for some of the most passionate lovers of Earth to sit out what is, for humankind, the only game in town.

Deep Ecology and The New Age

by George Sessions

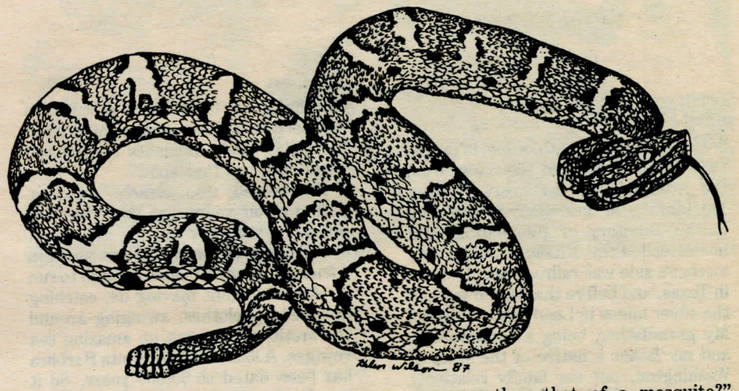
Rachel Carson's *Silent Spring* (1962) marked the beginning of the Age of Ecology and began a process of intense philosophical and religious questioning of the roots of Western culture. Out of this questioning arose a deep ecological movement seeking to reawaken a sense of spiritual reciprocity between humans and the rest of Nature and to restructure contemporary societies in ecologically harmonious ways. (1)

The Gaia hypothesis of the Earth as a living organism (advanced by James Lovelock and other scientists in the late 1970s) did not figure prominently in the main development of the Age of Ecology of the 1960s and early '70s, although the idea has hovered in the background as an organic alternative to the mechanistic world view, and was believed by the influential ecologist, Aldo Leopold, as early as 1923. However, the Gaia hypothesis has now caught on like wildfire among the presumably ecologically committed and is used by some as the philosophical basis of a supposedly ecological world view. Lovelock and others have compiled an atlas on the "planetary management" of Gaia. Yet despite its popularity among allegedly ecological thinkers, much of this new ecological consciousness is too facile. With its adherents often failing to think deeply and philosophically about ecological issues, "Gaia Consciousness" often becomes an example of superficial ecological thinking. In all likelihood, Earth *is* a living organism now exhibiting symptoms of extreme illness at the hands of an ecologically ignorant species. However, the Gaia hypothesis is too broad a concept to serve as the basis for a philosophical outlook that could determine appropriate human behavior and ecological ways of life. Indeed, some New Age thinkers have used the Gaia hypothesis to justify the continued exploitation of Earth. In so doing, they lull us into a pseudo Earth spirituality and lead us toward destructive futures. This can be illustrated by contrasting what may be the two main post-modern philosophies of the future: Deep Ecology and New Age. Donald Michael and Walter Anderson correctly state that the American economic growth "story," Christian and Islamic fundamentalism, and Marxism all fail to address the issues of the post-modern world. What they call the green story, and the new paradigm story correspond roughly to Deep Ecology and New Age. (2) (Despite the usefulness of their analysis, their views fall short of Deep Ecology. Anderson's position is discussed below.)

I. THE DEEP, LONG-RANGE ECOLOGY MOVEMENT:

The ecological consciousness that arose in the 1960s had historical precedents and, in many ways, the Age of Ecology merely confirmed, sometimes scientifically, the earlier insights of Thoreau, Muir, D.H. Lawrence, Robinson Jeffers, Aldous Huxley, Aldo Leopold, Rachel Carson, Paul Shepard, and Gary Snyder. Actually, the anti-modernist critique of the urban-industrial scientific economic society in favor of a spiritual organic small-scale mode of human life traces back to roots in the ecocentric religions of primal peoples around the world, the Romantic countercultural movement, Taoism, Zen Buddhism, and St. Francis. Thus, what we now call ecological consciousness did not arise whole cloth out of the developments of the 1960s.

It is difficult for modern urban people, surrounded by human artifacts and immersed in the contemporary anthropocentric social paradigm to develop ecological consciousness. For many people, experience in wild Nature is crucial, but not sufficient, to develop an ecocentric perspective. Those drawn to the deep ecology perspective often have had their social blinders removed by the non-anthropocentric writings of Thoreau, Muir, Jeffers, Snyder, and Ed Abbey. Ecological consciousness is also deepened by a grounding in ecological science, a post-positivist understanding



of primal cultures, and certain of the recent feminist critiques of patriarchal dominance. (3)

In 1972, Norwegian philosopher Arne Naess brought together the essential insights emerging out of the ecological understanding of the 1960s in his epoch-making paper, "The Shallow and the Deep Long-Range Ecology Movements." (4) Naess claimed that the experiences of professional ecologists and others closely associated with wild (or "free") Nature gave rise spontaneously and independently around the world to scientific conclusions and ecological intuitions which were essentially the same. Naess listed and described these points in logical order from the most philosophically basic to the practical, pointing out that "insofar as ecology movements deserve our attention, they are ecophilosophical rather than ecological. Ecology is a limited science which makes use of scientific methods. Philosophy is the most general forum of debate on fundamentals, descriptive as well as prescriptive, and political philosophy is one of its subsections." By asserting the primacy of the philosophical, Naess intended to close the positivist gap between the factual and valuational, and to raise the ecological/environmental debate to the level of ecological wisdom, or what he calls "ecosophy."

Without taking space here to explain them (which has been done in previous essays by Naess and in the book *Deep Ecology*), here are the basic philosophical aspects of the deep ecology movement: 1) Rejection of the man-in-environment image in favor of the relational total-field image. 2) Biospherical (or ecological) egalitarianism. 3) Principles of diversity and symbiosis. 4). Anti-class posture. 5) Fight against pollution and resource depletion. Resources for all species. 6) Complexity, not complication. 7) Local autonomy and decentralization.

The greatest resistance to the deep ecology philosophical platform, even among the presumably environmentally committed, focuses on the issues of ecological egalitarianism, human population reduction, and wilderness preservation. Thinkers like Wendell Berry and Henry Skolimowski hold that ecological egalitarianism can be shown to be absurd with stock examples such as "Is the life of a human child worth no more than that of a mosquito?" Others seem to hold that if everything were equal, then humans would immediately starve, since we would not be justified in killing or eating anything. Naess explains his intuition of ecological equality by saying "the right to live is one and the same, but vital interests of our nearest have priority of defense."

Wendell Berry also claims that there is no reason for holding that there is a human overpopulation problem in the US. Population can be redirected from urban areas back to rural farms. (5) But as Roderick Nash points out, the "garden scenario," proposed by Berry, Rene Dubos, and others spells the death for most other species and wild areas just as surely as does the "ecological disaster scenario." (6)

Gary Snyder has essentially proposed a litmus test for shallow and deep ecologists. Many well-intentioned environmentalists, he claims, are concerned with toxic wastes, acid rain, nuclear power plants, etc. But the crucial issue is their attitudes toward wildlife and wildlife habitat. Ecological consciousness and the bioregional position, he suggests, calls for the "full rehabilitation of all wildlife" which was on this continent 200 years ago:

This immediately sets up a whole program for the planet. Because if you allow wildlife its place on the planet, that means an immediate reduction of human population to accommodate that wildlife. Not something you could hope to accomplish in this century, or maybe even the next, but this would be something to shoot for over the next few centuries. (7)

This exhibits the long-range aspect of the deep ecology movement. In the US, both the vital but primarily the non-vital needs of humans are destroying natural habitat. In the Third World countries, it is the vital needs of too many people coupled with the non-vital needs of industrialized exploitation.

Ultimately, the deep long-range ecology movement is a spiritual or "human potential" movement. Naess describes this in terms of the increasing maturity of the self. This involves an identification which goes beyond our narrow socialized sense of individual self (ego), to other humans, but also to non-human individuals, species, and ecosystems. This is what he now calls an "ecological self."

Paul Shepard argues (*Nature and Madness*, 1982) that humans have a genetic developmental ontogeny which includes an identification with the non-human. Modern urban/industrial society leaves people "stuck" in adolescent phases of their development through their entire lives. This perpetual adolescence supports overly-competitive consumerist and Nature-destroying ways of life. If societies were developed which encouraged an identification with the non-human, thus allowing humans to pass through their normal developmental phases, then many of our social problems, including the ecological, would disappear.

II. THE NEW AGE/AQUARIAN CONSPIRACY MOVEMENT:

The so-called New Age/Aquarian Conspiracy movement discussed in the writings of Marilyn Ferguson (*The Aquarian Conspiracy*, 1981), Mark Satin

continued on page 29

Reinhabitation

Claus Sievert

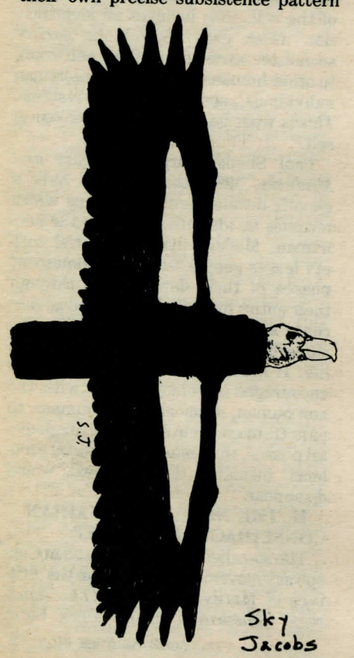
by Gary Snyder

I came here by a path, a line, of people that somehow worked their way from the Atlantic seaboard westward over 150 years. One grandfather ended up in the Territory of Washington, and homesteaded in Kitsap County. My mother's side was railroad people down in Texas, and before that they'd worked the silver mines in Leadville, Colorado. My grandfather, being a homesteader, and my father a native of the state of Washington, put our family relatively early in the Northwest. Yet we weren't early enough. An elderly Salish Indian gentleman came by our farm once every few months in a model T truck, selling smoked salmon. "Who is he?" "He's an Indian," my parents said —

Looking at all the different trees and plants that made up my second-growth Douglas fir forest plus cow-pasture childhood universe, I realized that my parents were short on a certain kind of knowledge. They could say "That's a Doug fir, that's a cedar, that bracken fern . . ." But I perceived a subtlety and complexity in those woods that went far beyond a few names.

As a child I spoke with the old Salishan man a few times over the years he made these stops — then, suddenly, he never came back. I sensed what he represented, what he knew, and what it meant to me: he knew better than anyone else I had ever met, *where I was*. I had no notion of a white American or European heritage providing an identity; I defined myself by relation to the place. Soon I also understood that "English language" is an identity — and later, via the hearsay of books, received the full cultural and historical view — but never forgot, or left, that first ground: the "where" of our "who are we?"

There are many people on the planet, now, who are not "inhabitants." Far from their home villages; removed from ancestral territories; moved into town from the farm; went to pan gold in California; work on the Pipeline; work for Bechtel in Iran. Actual inhabitants — peasants, paisanos, paysan, peoples of the land, have been sniffed at, laughed at, and overtaxed for centuries by the urban-based ruling elites. The intellectuals haven't the least notion of what kind of sophisticated, attentive, creative intelligence it takes to "grow food." Virtually all the plants in the gardens and the trees in the orchards, the sheep, cows and goats in the pastures were domesticated in the Neolithic; before "civilization." The differing regions of the world have long had — each — their own precise subsistence pattern



developed over millennia by people who had settled in there and learned what particular kinds of plants the ground would "say" at that spot.

Humankind also clearly wanders. Four million years ago those smaller proto-humans were moving in and out of the edges of forest and grassland in Africa; fairly warm; open enough to run in. At some point moving on, catching fire, sewing clothes, swinging around the arctic, setting out on amazing sea voyages. A skull found in Santa Barbara has been dated at 50,000 years. So it may be that during the middle and late Pleistocene, large fauna hunting era, a fairly nomadic grassland-and-tundra hunting life was established, with lots of mobility across northern Eurasia in particular. With the decline of the ice age — and here's where we are — most of the big game hunters went out of business. There was possibly a population drop in Eurasia and the Americas, as the old techniques no longer worked.

Countless local ecosystem habitation styles emerged. People developed specific ways to *be* in each of those niches: plant knowledge, boats, dogs, traps, nets, fishing — the smaller animals, and smaller tools. From steep jungle slopes of Southwest China to coral atolls to barren arctic deserts — *a spirit of what it was to be there* evolved, that spoke of a direct sense of relation to the "land" — which really means, the totality of the local bio-region system, from cirrus clouds to leaf-mold.

So, inhabitory peoples sometimes say "this piece of land is sacred" — or "all the land is sacred." This is an attitude that draws on awareness of the mystery of life and death; of taking life to live; of giving life back — not only to your own children, but to the life of the whole land.

Abbe Breuil, the French prehistorian who worked extensively in the caves of southern France, has pointed out that the animal murals in those 20,000 year old caves describe fertility as well as hunting — the birth of little bison and cow calves. They show a tender and accurate observation of the qualities and personalities of different creatures; implying a sense of the mutuality of life and death in the food chain; and what I take to be a sense of a sacramental quality in that relationship.

Inhabitation does not mean "not travelling." The term does not of itself define the size of a territory. The size is determined by the bio-region type. The bison hunters of the great plains are as surely in a "territory" as the Indians of northern California, though the latter may have seldom ventured farther than 30 miles from where they were born. Whether a vast grassland, or a brushy mountain, the Peoples knew their geography. Any member of a hunting society could project from his visualization any spot in the surrounding landscape and tell you what was there; how to get there. "That's where you'd get some cattails." The bushmen of the Kalahari desert could locate a buried ostrich egg full of emergency water in the midst of a sandy waste — walk right up and dig it out, "I put this here three years ago, just in case."

Ray Dasmann has useful terms to make these distinctions: "ecosystem-based cultures" and "biosphere cultures." Ray means societies whose life and economies are centered in terms of natural regions and watersheds, as against those who discovered — seven or eight thousand years ago in a few corners of the globe — that it was "profitable" to spill over into another drainage, another watershed, another people's territory, and steal its resources, natural or human. Thus the Roman Empire would strip whole provinces for the benefit of the capital, and villa-owning Roman aristocrats would have huge slave-operated farms in the south using giant wheeled plows. Southern Italy never recovered. We know the term "imperialism" — Dasmann's "biosphere cultures" adds to that, helps us realize that biological exploitation is a critical part of it too — the species made extinct. The clearcut forests.

All that wealth and power pouring into a few centers had bizarre results. Philosophies and religions based on fascination with society, hierarchy, manipulation, and the "absolute." A great edifice called "the state" and the symbols of central power — in China what they used to call "the true dragon"; in the West, as Mumford says, symbolized perhaps by that bronze age fort called the Pentagon. No wonder Levi-Strauss says that civilization has been in a long decline since the Neolithic.

So here in the 20th century we find occidentals and orientals studying each other's Wisdom, and a few people on both sides studying what came before both — before they forked off. A book like *Black Elk Speaks*, which would probably have had zero readership in 1900, is perceived now as speaking of certain things that nothing in the Judaeo-Christian tradition, and almost nothing in the Hindu-Buddhist tradition, deals with. All the great civilized world religions remain primarily human centered. That next step excluded, or forgotten — "well, what do you say to Magpie? What do you say to Rattlesnake when you meet him?" What do we learn from Wren, and Hummingbird, and Pine Pollen, and how. Specifics: how to spend a life facing the current; or what it is to perpetually die young; or how to be huge and calm and eat *anything* (Bear). But also, that we are many selves looking at each other, through the same eye.

The reason many of us want to make this step is simple, and is explained in terms of the 40,000 year looping back that we seem to be involved in. Sometime in the last ten years the best brains of the Occident discovered to their amazement that we live in an Environment. This discovery has been forced on us by the realization that we are approaching the limits of something. Stewart Brand said that the photograph of the earth (taken from outer space by a satellite) that shows the whole blue orb with spirals and whorls of cloud, was a great landmark for human consciousness. We see that it has a shape, and it has limits. We are back again, now, in the position of our Mesolithic forebears — working off the coasts of southern Britain, or the shores of Lake Chad or the swamps of southeast China, learning how to live by the sun and the green at that spot. We once more know that we live in a system that is enclosed in a certain way; that has its own kinds of limits, and that we are interdependent with it.

The ethics or morality of this is far more subtle than merely being nice to squirrels. The biological-ecological sciences have been laying out (implicitly) a spiritual dimension. We must find our way to seeing the mineral cycles, the water cycles, air cycles, nutrient cycles, as sacramental — and we must incorporate that insight into our own personal spiritual quest and integrate it with all the wisdom teachings we have received from the nearer past. The expression of it is simple: gratitude to it all, taking responsibility for your own acts; keeping contact with the sources of the energy that flow into your own life (i.e. dirt, water, flesh).

A question is raised: Is not the purpose of all this living and studying the achievement of self-knowledge, self-realization? How does knowledge of place help us know the Self? The answer, simply put, is that we are all composite beings, not only physically but intellectually, whose sole individual identifying feature is a particular form or structure changing constantly in time. There is no "self" to be found in that, and yet oddly enough, there is. Part of you is out there waiting to come into you, and another part of you is behind you, and the "just this" of the ever-present moment holds all the transitory little selves in its mirror. The Avatamsaka ("Flower Wreath") jeweled-net-interpenetration-ecological-systems-emptiness-consciousness tells us, no self-realization without the Whole Self, and the whole self is the whole thing.

Thus, knowing who and where are intimately linked. There are no limits to the possibilities of the study of *who and where*, if you want to go "beyond limits" — and so, even in a world of biological limits, there is plenty of open mind-space to go out into.

SUMMING UP: In Wendell Berry's essay "The Unsettling of America" he points out that the way the economic system works now, you're penalized if you try to stay in one spot and do anything well. It's not just that the integrity of Native American land is threatened, or National Forests and Parks; it's *all* land that's under the gun, and any person or group of people who tries to stay there and do some one thing well, long enough to be able to say, "I love and know this place," stands to be penalized. The economics of it works so that anyone who jumps at the chance for quick profit is rewarded — doing proper agriculture means *not* to jump at the most profitable chance — proper forest management or game management means doing things with the far future in mind — and the future is unable to pay us for it right now. Doing things right means living as though your grandchildren would also be alive, in this land, carrying on the work we're doing now, with deepening delight.

I saw old farmers in Kentucky last spring who belong in another century. They are inhabitants; they see the world they know crumbling before them in the face of a different logic that declares, "everything you know, and do, and the way you do it, means nothing to us." How much more the pain, and loss of elegant cultural skills, on the part of non-white fourth-world primitive remnant cultures who may know the special properties of a certain plant, or how to communicate with Dolphins, skills the industrial world might never regain. Not that special, intriguing knowledges are the real point: it's the sense of the magic system; the capacity to hear the song of Gaia *at that spot*, that's lost.

Re-inhabitory refers to the tiny number of persons who come out of the industrial societies (having collected or squandered the fruits of 8000 years of civilization) and then start to turn back to the land, to place. This comes for some with the rational and scientific realization of inter-connectedness, and planetary limits. But the actual demands of a life committed to a place, and living somewhat by the sunshine green plant energy that is concentrating in that spot, are so physically and intellectually intense, that it is a moral and spiritual choice as well.

"Mankind has a rendezvous with destiny in Outer Space." Some say. We are already travelling in space. This is the galaxy, right here. The wisdom and skill of those who studied the universe first hand, by direct knowledge and experience, for millennia, both inside and outside themselves, is what we might call the Old Ways. Those who envision a possible future planet on which we continue that study, and where we live by the Green and the Sun, have no choice but to bring whatever science, imagination, strength, and political finesse they have to the support of the inhabitory people — natives and peasants of the world. Entering such paths, we begin to learn a little of the Old Ways, which are outside of history, and forever new.

Bioregional poet Gary Snyder delivered this essay at the "Reinhabitation Conference" at North San Juan School in 1976. It was then published in his splendid book, The Old Ways.

New Age . . .

Continued from page 27

(*New Age Politics*, 1979), Willis Harmon, James Lovelock, and others — also claims to be a post-industrial spiritual movement. This movement is more amorphous than Deep Ecology; there is no New Age platform and the general trend of the position must be gleaned from its prominent writers and spokespersons. While supporters of deep ecology look for inspiration to Thoreau, Muir, Rachel Carson, Leopold, Paul Ehrlich, Snyder, Naess, and Ed Abbey, informal surveys of New Age supporters usually include Buckminster Fuller and Jesuit priest Pierre Teilhard de Chardin. Few, if any, of the Deep Ecology names appear in these surveys.

The New Age ideology appeals to scientists, technologists, and "avant-garde" businessmen. The emphasis is upon high-technology, massive computer managerial systems, space programs, genetic engineering, and continued human domination of ecological systems and evolutionary processes of the planet. New Age thinkers tend to twist ecology to suit their purposes. Fuller and Teilhard developed essentially anti-ecological visions, and the New Age positions have not deviated substantially from these views.

Buckminster Fuller (*An Operating Manual for Spaceship Earth*, 1971), in the grip of the mechanistic image of the Earth as a "spaceship," laments that it did not come with an "operating manual" for humans. Humans are now in a position to write that manual, with the help of the sciences of ecology, in order to take over the control of Spaceship Earth. There is no world population problem, he claims, and the world's ills can be solved by computers. Engineering, together with cybernetic systems and information theory, can provide purely technological solutions to the world's ills.

Teilhard de Chardin attracted many followers by combining the ideas of Christian spirituality, biological evolution, and technological progress. Christian scholar Frederick Elder (*Crisis in Eden*, 1970) pointed out that Teilhard is "fiercely anthropocentric." Teilhard envisioned "man's evolutionary movement toward a point of complete humanization" of the planet — the "Omega point." Teilhardian scholar Conrad Bonifazi outlines Teilhard's system:

In response to the question, What is the earth? [Teilhard] would say, the earth is man! . . . In us, evolution may come to a halt, because we are evolution. . . . [Teilhard] envisages mankind, born on this planet and spread over its entire surface, coming gradually to form around its earthly matrix one single, hyper-complex and conscious arch-molecule, co-extensive with the planet itself. (8)

Father Thomas Berry, a leading Teilhardian scholar, has acknowledged Teilhard's anti-ecological anthropocentrism (*Teilhard in the Ecological Age*, 1982). Thomas Berry has been moving in deep ecological directions and claims that Teilhard's system must be adjusted from an "anthropocentric to a biocentric orientation of consciousness." Teilhard, he claims, was heir to the Baconian imperialistic tradition of human control over the natural world.

Much Old Testament Christian theology, including Teilhard's, is dominated by a fear of Nature and natural processes. The apocalypse is interpreted by Teilhard in terms of an evolutionary dead-end for humankind. This stems from the the story of the Fall in Genesis, when both humans and Nature fell from divine Grace. Both humans and Nature are in need of redemption, with this view. Sir Francis Bacon's vision of the technological mastery of Nature was justified on the Judeo-Christian grounds of regaining command over an alien and degraded Nature lost at the time of Adam's fall.

Conrad Bonifazi (*The Soul of the World*, 1978) assures us that Teilhard was an optimistic thinker in this regard:

[For Teilhard] apocalyptic despair of this world is overarched by hope of transformation of the whole of creation . . . our implicit destiny in the myth of the fall, with its ramifications in the natural world, is spelled out in the myth of the restored paradise . . . there is undiminished hope of nature's inclusion within the processes of salvation. . .

The view of human redemption through the redemption of Nature is at the basis of Western culture's assault on the ecological systems of the planet. For many New Age thinkers, this anti-ecological vision of human destiny apparently lingers in their technological schemes for control of Earth. This apparently holds as well for Wendell Berry's Christian stewardship wherein most of Earth's land must be converted to farms. As Roderick Nash has documented (*Wilderness and the American Mind*, 1967) it was considered God's work by Europeans to "redeem" the vast wilderness and "undeveloped lands" throughout the world by converting them to towns, factories, and farms.

Carolyn Merchant (*The Death of Nature*, 1980) and other scholars claim that our environmental problems stem from the 17th century Scientific Revolution and the introduction of the mechanistic view of the Earth as a machine to be tinkered with and improved. It has been thought that a return to the organic view with the Gaia hypothesis would again bring about a reverential attitude toward Earth. But for most cultures, the soul or intelligence of Gaia was distributed throughout the body of Gaia. For Teilhardian New Age thinkers, this has been given a new anthropocentric twist. The intelligence of Gaia, they claim, resides primarily in humans. In Teilhard's view, humans should seize the tiller of the aimlessly drifting planet, and direct it for human purposes. Thus, under the guise of an ecological world view, New Age writers have adopted the Gaia hypothesis, while interpreting it along the anthropocentric Teilhardian lines that humans are the intelligence of the Earth, and used it to justify continued humanization of the planet.

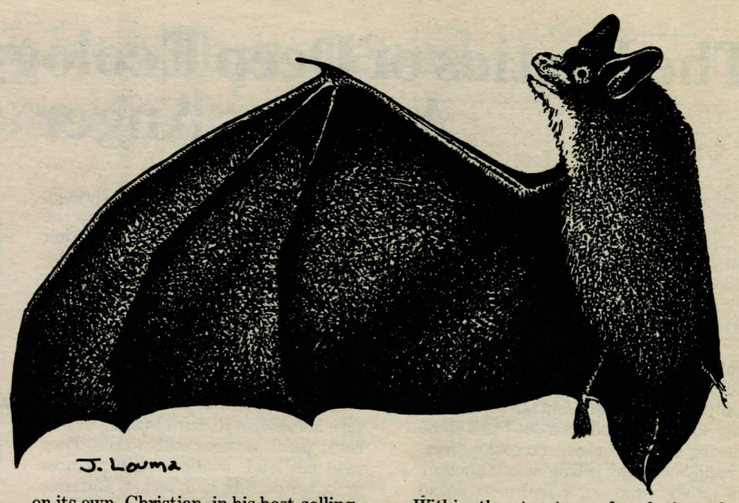
James Lovelock (*Gaia*, 1981) provides a strategy for "living within Gaia" in which humans must determine their territorial limits within Gaia. This means, for Lovelock, identifying and protecting Gaia's "vital organs." Lovelock assumes we have the ecological knowledge and wisdom to determine what constitute Gaia's vital organs and what do not. However, professional ecologists stress our ignorance of complex natural systems while counseling a conservative prudence when large scale intrusions into natural ecosystems are proposed. One wonders what, in Lovelock's view, is to be the fate of "nonessential" areas of Gaia? Will the habitats of other species be respected? Lovelock's strategy has an anti-ecological developmental ring to it, together with a New Age propensity for amassing huge quantities of data as the basis for monitoring and manipulating Gaia on a grand scale.

New Age writer J. Peter Vajk (*Doomsday Has Been Cancelled*, 1978) thumbs his nose at the warnings of ecologists, and is even more extreme in his use of the notion of Gaia to justify the transformation of Earth into a human artifact:

Should we find it desirable, we will be able to turn the Sahara Desert into farms and forests, or remake the landscape of New England . . . We are the legitimate children of Gaia; we need not be ashamed that we are altering the landscapes and ecosystems of Earth. But we do owe our mother careful attention to our handiwork and to our treatment of Gaia's other species of life. (p.61)

The proviso concerning the treatment of Gaia's other species seems to be added as an afterthought; typical of many New Age writers' concerns for ecology.

Walter Truett Anderson and philosopher James Christian find a secular hero in the biologist Sir Julian Huxley, who claimed that man's inescapable destiny is to "be appointed managing director of the biggest business of all, the business of evolution." Ironically, while Sir Julian was promoting the takeover of planetary evolution (the direction of molecular biology), his brother Aldous was promoting an ecological world view. Together they prefigured the competing post-industrial visions of the planet. Both Christian and Anderson also claim that humans must take over the evolutionary and ecological processes because humans have destroyed Nature to the point where it can no longer function



on its own. Christian, in his best-selling college textbook, *Philosophy* (1981), propounds his grandiose New Age vision:

The control of life and evolution is near . . . man may eventually establish control on a cosmological scale . . . [This is] part of the grand transition man is now undergoing, the transition from being a passively produced organism to being the active controller of life and destiny.

Following the examples of Teilhard and Julian Huxley, there is a fascination, even a compulsion, among New Age proponents to dominate and even eliminate natural processes, especially evolution. Jeremy Rifkin, although he speaks in terms of Christian stewardship, has seen through these dangerous illusions and arrived at an ecological perspective. He has argued (*Algeny*, 1983) that natural evolutionary processes are being replaced by Algeny — the genetic manipulation and development of species to conform to human purposes. The computer/information revolution is a mere prelude to, and has made possible, the genetic transformation of all life on Earth. New Age futurists are now planning for newly contrived biological organisms to provide the energy base for the expanding industrial society as the fossil-fuel era comes to an end. By redesigning Life on Earth, they could conveniently eliminate natural evolutionary processes which are too slow in comparison to the pace of industrial development. For example, the Forest Service now claims that natural old growth forests grow too slowly. Thus the forests are clearcut to make way for tree farms composed of genetically altered fast-growing "super-trees." Ecological diversity and stability is lost. The tree farm is a human artifact which must be maintained with pesticides, herbicides, and chemical fertilizers.

Recently, Rifkin has approached the differences between Deep Ecology and New Age orientations in a revealing new way (*Time Wars*, 1987). The demands of increased speed and efficiency in industrial society moved us away from the rhythms of the natural world, including our own bodies, into the realm of clock time. Now the computer adds a new time dimension by again greatly increasing the tempo of human lives and the world around us. Deep Ecology urges that we restructure our relationship with the world to get in touch again with the natural flow.

The philosopher Henry Skolimowski (*Eco-Philosophy*, 1981) comes as close as anyone to articulating the New Age vision in a systematic way, although he has been critical of the more extreme versions of genetic manipulation. While he critiques the scientific/technological world view as the root cause of our problems, he still seems to approve of human domination of the world, and of Teilhard's anthropocentric views of humans perfecting Nature.

The world is sacred (a sanctuary), he claims, but humans are the priests of the sanctuary. "The coming age is to be seen as the age of stewardship: we are here . . . to maintain and creatively transform, and to carry on the torch of evolution." Like most New Age thinkers, Skolimowski is more preoccupied with the manipulation of evolution than with the protection of natural processes. He sees humans as the culmination of the evolutionary process, and posits a graded hierarchy of intrinsic value with humans at the top:

We cannot sustain all forms of life. Within the structure of evolution, the more highly developed the organism, the greater is its complexity and its sensitivity and the more reason to treat it as more valuable and precious than others. . .

Skolimowski also presents his version of an "ecological theology" and of "reverential thinking." Reverential thinking for Skolimowski largely means the transformation of nature into human artifacts. Walter Truett Anderson exemplified this view when he wrote that "while most environmentalists are searching for ways to lessen human intervention in the natural world, I believe that intervention is, in a sense, human destiny, and that our task is to learn how we may sanely and reverently take responsibility for the global ecosystem and the course of evolution." In Anderson's new book, *To Govern Evolution* (1987), he recognizes the severity of the rate of species extinction and agrees with Paul Ehrlich on the importance of human population stabilization, but nevertheless urges full speed ahead on genetic engineering and human domination of evolution. He attacks Deep Ecology, and proudly admits to being anthropocentric. His only *apparently* radical departure is to champion the reform animal rights movement — a movement criticized by some deep ecologists for its non-ecological orientation.

Based on the writings of New Age thinkers, one must conclude that the ecological consciousness has failed to penetrate their thinking to any appreciable degree. Rather, as Thomas Berry has remarked, New Age thinking is essentially a continuation of the Baconian conquest of Earth by humans.

The Deep Ecological vision is in direct contrast with New Age. In the words of G. Tyler Miller (author of the best-selling textbook on ecology, *Living in the Environment*, 1985):

Our task is not to learn how to pilot spaceship earth. It is not to learn how — as Teilhard de Chardin would have it — "to seize the tiller of the world": Our task is to give up our fantasies of omnipotence . . . . Thus, from a human standpoint our environmental crisis is the result of our arrogance toward nature. Somehow we must tune our senses again to the beat of existence, sensing in nature fundamental rhythms we can trust even though we may never fully understand them. We must learn anew that it is we who belong to the earth and not the earth to us. Thus rediscovery of our finitude is fundamental to any genuinely human future. (9)

Gary Snyder expresses the deep ecology vision ("Four Changes," 1969) when he says that "the unknown evolutionary destinies of other species are to be respected . . . What we envision is a planet on which the human population lives harmoniously and dynamically by employing a sophisticated and unobtrusive technology in a world environment which is 'left natural.'"

Nature and the natural evolutionary processes have not yet been destroyed by humans, but we are coming perilously close. New Age thinkers have given no good evidence that it is "human destiny" to take over the control of Earth or that humans are the intelligence of Gaia. On the contrary, there is good reason to believe that continued attempts to dominate Nature will result in the destruction of humans and countless other species. The supporting argument for this has been provided by ecologist David Ehrenfeld (*The Arrogance of Humanism*, 1978).

continued on page 30

The Poetics of Deep Ecology, Part VI: A Joyous Anger

by Lone Wolf Circles

1986: I sat in the middle of the parking lot, 3 AM, watching the reflections on pools of oil, broken glass and faded aluminum cans. It could have been anywhere — L.A.-Cleveland-Albuquerque — that monotonous generic entity we collectively call "the city." I was trying to wind down after another late-night rally where my very soul burns, leaving my body lying hollowed-out like a smoldering ember. Sirens, screeching tires, "happy couples" yelling at one another in either direction, I feel more alone than ever. There, on a piece of a discarded fast-food bag, I write my first angry poem in 15 years, the ink shining like blood on a black suit of armor, under these metal-halide street lamps.

The response we get from performing this raging blues, "If The Earth Came First!," reminds me of the very real value of anger, transmuted through poetry and art. Anyone who sees the rape and strangulation of both Mother Nature and human spirit should rightfully feel a swelling of rage. An anger firmly rooted in love, leading to a most personal reaction in defense of the tortured and the endangered.

1968: I stalked in bare feet through Venice, North Beach and Golden Gate Park, searching out those counter-culture heroes like Richard Brautigan who could paint pictures with words. They read out loud, poetic motion pictures of tribal worlds and future fantasies more in tune with my youthful, primordial urges than the sterile grey present-tense I was running from. Then one day while pretending to a be a park tree so no one would notice me, I heard a great uproar. It sounded like "long-hairs" on acid, machine-gunned in front of Jerusalem's Wailing Wall. It sounded like the gears of the megalopolis grinding horribly to a halt on a poetic sabot. It sounded like Walt Whitman being "Rolfed," finally screaming out his artist's anguish, his loneliness . . . screaming out falling trees and murdered wildlife.

It was the Beat-Prophet Allen Ginsberg, and his poem "Howl" became my introduction to the angry-poem, the poem of pain, of madness, of release. Poems may feel a disgusting urge to tame.

"And what if I don't want to be tame?," asks Margaret Leonard in *Headgear For The Future*, ($3.50 from Blackberry Books, Box 687, S Harpswell, ME 04079). Indeed, there is already a world full of bosses and their followers, who would make sure both humans and the rest of creation are "manageable." Putting the outlaws and wildlife behind bars. Putting the unmanageable poem behind bars:

Prisons, zoos, mental homes on top of a hill
The dangerous, the wild and unmanageable
Pursue them, encircle them, capture them,
protect them, guard them,
put them under lock and key

The urban reactionary art in this little book is as implicit as the words, illustrating the evolution of "headgear" from one "designed to silence life, like a slab of concrete," to one of tender tree limbs growing upwards towards the sun. Evolving through a necessarily painful process of transformation:

We're going to take you to a mountain and leave you there, with the cage door opened. Your time will not exist, just changes of light. The abundance of life will overwhelm you — Wild Life. Large birds will soar down close to your head. Your fear will make you run. Hairy animals will chase you deep into the woods. A thick darkness will emerge and you will scream in terror, as there is nothing worse for you than being left "alone" in the dark. Your fear will cause convulsions and your spine will flip you back and forth, back and forth. When your screams turn to weeping you'll be on your knees. Your hands will rub ground. You'll sleep and dream of being dragged along the ocean floor at low tide. High tide you'll wash up. On your back, awake, in the sun, you'll lick the salt from your arms . . . You are transformed.

A new and larger (now 146 pages) version of *Dolphin Leaping In The Milky Way* is out now (available from Earth First! Books), a collection of poetry of Earth First!er Jeff Poniewaz. The dedication is "toward a Theology of Ecology," but by the end of the book, like civilization at the end of the 20th century, there is still no such resolution. Most pieces are colorful illustrations of conflicts we must first *feel* to act on.

The calm Jeff I met at last year's California Rendezvous had obviously released his tension through his poetry, screams printed on the page like lingering indictments of alleged reality:

I'll be your wild-eyed conscience and grasp you like the Ancient Mariner and make you listen to my Aesop's Fable of Genesis Genocide before you go into the Wedding.

Reductions of newspaper clippings headline "a species a day will die" and "Reagan Approves Video Games," painting a picture of a techo-addict society gone mad. A world of preconception for us to identify, and then escape from:

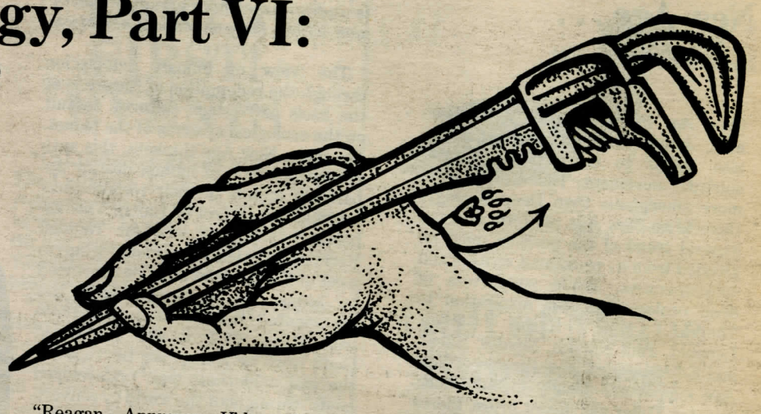
Unscrew the Doors of Perception from the jambs! Get out into the OUT-OF-DOORS of Perception.

Even more than his friend Antler's work, Jeff's requiem upholds the spirit of Ginsberg's "Howl." This is the school of poetry where we lump Reagan-Capitalism-Industry-Marxism-Sexism-Genocide into one literary creature, a gross behemoth with an endless appetite for wilderness, ethnic minorities, artists, smiling dolphins and a look into our private sex lives. With great creaking noises and billowing clouds of toxic exhaust, it excretes MX missiles, prisons, barb-wire, greedy executives and Generals dripping with blood.

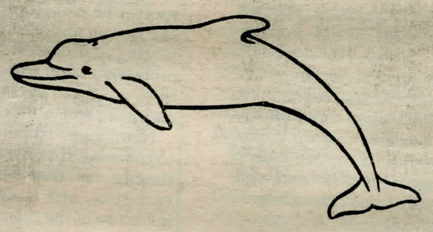
Yes, the whales sing and play all day and don't have to mail their songs to any publisher whales in order to be free from factories and blow geysers of ecstasy all day long . . . . Their only reason to go mad with anguish and agony are the lightning bolts exploding unaccountably into their brains, harpoons expertly hurled by beings made in the image of Jehovah — the explosive harpoons of humanmind. Aikido those harpoons, most whale-like human friends.

In Jeff, we have a Walt Whitman pulling back from a sensuous embrace long enough to *talk back*. To let loose a primal scream that blends agony with joy. Appropriate then, that he quotes Whitman on the last page:

"Lo! Nature *(the only complete, actual poem) existing calmly in the divine scheme, containing all, content, careless of the criticisms of the day, or these endless and wordy chatterers. And Lo! to consciousness: the thought, the something before which the magnitude even of Democracy, art and literature dwindles, becomes partial, measurable — something that fully satisfies when these do not . . . And again Lo! the pulsations in all matter, all spirit, throbbing forever — the eternal beats, eternal systole and dyastole of life in things!"*



DOLPHIN LEAPING IN THE MILKY WAY



New Age

Continued from page 29

Anne and Paul Ehrlich recently claimed that in order to give ecosystems a chance to recover, the prime step is "to permit no development of any more virgin lands." All areas which have not been modified in a major way by humans need protection. All of Earth, or Gaia, must be respected — wild and human modified areas. Cities should be rebuilt with considerations of ecological compatibility uppermost, and integrated with natural areas. Wendell Berry's ecological farms need to be set within the context of the wider natural world, allowing ample room for wildlife migration corridors. Most present designated Wilderness Areas are not large enough to allow for speciation and continued evolution and need to be greatly expanded. In the long run, much of Earth's surface must be rehabilitated and returned to a wild state. Wildlife managers should help set the ecological balances right again, and then withdraw. Over the long range, the ratio of human modified land to wild areas will need to be nearly reversed.

We must face the ecological reality that the attempt by humans to dominate Nature has been based upon a selfish and erroneous theology, philosophy, and human psychology, and has prevented humanity from reaching its full spiritual potential. It has been a disastrous experiment. It is incumbent upon New Age thinkers to reconsider the futures they are proposing for humans and for Gaia and her other species.

NOTES:

1. See George Sessions, "Review of Deep Ecology," *Environmental Review*, summer 1987.
2. Donald Michael & Walter Anderson, "Now That 'Progress' No Longer Unites Us," *New Options* no.33, Nov. 1987.
3. See books on ecology by Anne & Paul Ehrlich; J. Donald Hughes, *American Indian Ecology* (1983); Michael Zimmerman, "Feminism, Deep Ecology, and Environmental Ethics," *Environmental Ethics* 9 (1987).
4. Arne Naess, "The Shallow and the Deep Long-Range Ecology Movements," *Inquiry* 16 (Oslo, 1973); see also Naess, "The Deep Ecology Movement: Some Implications," *Philosophical Inquiry* 8 (1986); Naess, *Ecology, Community and Lifestyle; Ecosophy T* (1987).
5. Wendell Berry, "Preserving Wildness," *Wilderness*, spring 1987.
6. Roderick Nash, *Wilderness and the American Mind*, 3rd edition (1982).
7. Kirkpatrick Sale, "The Forest for the Trees: Can Today's Environmentalists Tell the Difference?" *Mother Jones*, Nov. 1986.
8. Conrad Bonifazi, "Teilhard de Chardin and the Future," paper read at Rice U., Oct. 1968.
9. G. Tyler Miller Jr., *Replenish the Earth: A Primer in Human Ecology* (1972).
10. Anne & Paul Ehrlich, *Earth* 1987.

George Sessions, co-author of Deep Ecology, *is currently writing an anthology of deep ecology writings.*

Adopt an Activist

by Linda Sartor

I love teaching and feel I can be an effective change agent from my position within the public school system. Yet, since I have simplified my lifestyle to minimize my impact on the planet, my income exceeds my needs. This is a problem. Not only am I contributing to the economic system I detest by having my taxes automatically removed from my monthly pay check, but I am also contributing to the system however I use that money. Every time I buy a product I contribute to an economic system that exploits the planet. If I choose to save the money, investment directly supports the same system.

Even much of the money donated to environmental organizations pays administrative salaries which support the economic system that is the root of the environmental problems the organization is attempting to alleviate. My donation pays salaries which are taxed, and it increases administrators' buying power enabling them to consume and contribute to the perpetuation of the exploitative system. I want my contributions to support the established system as little as possible.

I applaud the efforts of Earth First!ers, such as those who spend days and nights on platforms high in old growth trees to protect the trees from loggers' chainsaws. By attracting media attention, direct actions speak louder than my words or dollars. I respect the purity in the actions of EF! activists. Some are able to do what they do only because they have decided to live a lifestyle below poverty level. Their work in defense of Earth does not pay well. This is advantageous because, monetarily, they have little to lose when they go to jail. However, they do need places to sleep and food to eat.

Thus, I suggest we start a program called "Adopt an Activist." Anyone looking for an Earth-centered way to donate can provide room and board for a direct action activist. Personally, I would like to have an activist move in with me and share my food. However, the contribution could be a monthly check sent to the activist. Are there other *Earth First!* readers who may not be able to take direct actions themselves, but who could support the environmental cause by adopting an activist?

The Deep Ecology Soundtrack, Part X: Forever Wild

by Lone Wolf Circles

Listen! The energy of this living planet rings out as clear as a bell on a moonlit fall night. We experience its subtler emanations more through our bones than our eardrums. Our mineral skeleton acts as an antenna for these ageless cyclic rhythms. It rolls through the dry bottoms of the canyon country like a heavy, invisible wind. We put our heads down to the night-cooled bedrock the way we once set our youthful ears to the smooth rails, awaiting the telltale vibrations of approaching trains. We hear a flashflood pounding down from the high-country, unstoppable destiny, the thunderous flapping of giant granite wings . . .

It is the sound of the distant and heroic past rushing to meet the impending future. It is geologic time ringing through rock and strata, and the roar of Earth's blood in our ears. It is the tangible, wordless lesson of the "old ones."

Walk softly, ahead there is magic.
Listen for the songs in the air.
Watch for the signs they'll give you
and know that the old ones are there.

The guitar harmonics and crying fiddle on this, my favorite cut, send chills up my back in gentle waves. It speaks of a power that seems to be always returning, yet never departs:

I walk with the old-ones,
their spirits still roam through these hills.
I can hear them again, on the desert wind,
and the songs, they echo here still.

It is this pervasive sound of fullness, this ringing of life, that unifies and imparts body to the inspired work of my friend, Walkin' Jim Stoltz. It sets the tone once again for our walk through enchanted wilderness on this new release, *Forever Wild*:

There is a magic in the air, that I feel when I am there.
It plays straight to my heart, and lays it all a-bare.

Jim's deep, deep voice has a special quality that "sincere" and "genuine" fail to describe. It is in some sense pure, as though it were a river still sweet and clear after passing through polluting industrial cities. It is not naivete, but a sensitivity and innocence unsullied by those dark powers of destruction he helps fight. He takes us to the deep place where everything is more acutely experienced, to the heart of the wild where we stop to catch our breath, quavering with his tremolo, expectant and alive.

The scant remaining wild areas are like small corridors of heightened experience, and the songs on this album seem to echo up through bottomless caves from the heart of Gaia, and then through Jim to us. They were conceived in the crevices of side-canyons to the Colorado, birthed on sunlit glaciers, shaped by the sand-edged winds, flown to frightening heights by great iron-taloned birds, then dropped. . . .

Songs made of the sweat and joy of nearly 20,000 miles of backcountry trail:

It's in all that's untamed, and some that can't be named.

Included is a piece with a dancing flute; celebrating brotherhood and a trip down the Betsie River; love songs to the Grand Canyon and the vanishing Gray Wolf; and a heartening look at transition, "Just a Part of the Sky." "Follow Your Heart" was advice to his supportive sister (singer-songwriter Susan Stoltz), encouraging us to heed those inner voices in our periods of peculiarly human travail.

"Let Me Listen to the Wind" and "Old Cisco" tell of the early American trappers' quest for freedom and adventure. We applaud their truculent will and their distinctive ability and willingness to live off the land, but tinged with the knowledge that they guided in the survey crews of the mining, railroad, and logging interests that would destroy their newly-discovered paradise. The skillfully trapped furs that bankrolled the mountain man's independence were sent east to adorn the vain bodies of those same people he went west to avoid. Jim infuses his lyrics with the mythology of these woodsmen, the Native Americans, and the unhobbled creatures of evolution who search out the special, magical, untrampled places. The secret places of refuge, whether dramatic desert or the heart of the emerald crystal where everything is "Green and Growing."

I'd like to take this opportunity to thank the talented Mr. Stoltz, along with Dakota Sid Clifford and the many other enthusiastic musicians and organizers who helped make the spring Deep Ecology Medicine Show tour effective. Our strength to overcome all division and obstacles is in our roots — in our tribal bond, and in our place in the wild dance of natural diversity:

Now the Earth, it holds the key,
to all that shall be free.
It is in the peace of the desert
and the wisdom of the trees.
It's in the grace of a swan's wing
and the Grizzly when he's riled.
It's in all the love I bear it —
Let it stay Forever Wild.

(Walkin' Jim Stoltz's albums are available on cassette from Earth First! Music.)

Make Letter Writing a Priority!

by Eric Johnson

Here in the Front Range of Colorado, the battle against the Two Forks Dam project has been raging for months. During the public comment period for the fraudulent Two Forks DEIS (draft environmental impact statement), media coverage was especially thick. Local environmental groups raised public awareness with information workshops and a letter writing campaign. *Earth First!* ran an article and appeal for letters in the Eostar edition.

Given the publicity, I expected the Corps of Engineers to be swamped with letters opposed to Two Forks and criticizing the DEIS of the Army Corps of Engineers. Colorado Environmental Coalition (CEC), the mainstream organization coordinating opposition to Two Forks, had mailed letter writing alerts to the 1000 plus people on its mailing list. *Earth First!* was reaching over 10,000 people in 1985. These 11,000 are some of the best activists of the environmental movement.

The Corps received 500 letters during the comment period. Thus even if all 500 letters were generated by CEC and *EF!*, less than 5% of the top activists wrote letters. Because some letters weren't generated by CEC or *EF!*, and some were pro-Two Forks, the actual percentage was lower. If this case is representative of letter writing campaigns, then I ask why do so few people write letters?

There are several possible reasons. First, people might not care. Second, they might feel powerless, deciding that writing a letter won't help. Third, people might think they don't have time to write. Fourth, folks might have difficulty getting motivated to fight a project that they don't know much about, especially if it's in a region with which they have no strong bonds.

For Earth First!ers, the first possibility can be dismissed; the second is more credible. It's easy to think that letters are ineffective, especially since most of the responses to your labors are smarmy form letters.

Nevertheless, letters do make a difference. Consider how public pressure has influenced the Coca-Cola situation in Belize, for example. The campaign that forced Coke to reconsider its plans was a combination of direct actions, such as a bottling plant occupation in Europe, and a letter writing effort by Rainforest Action Network and other groups.

When direct actions are taking place, letter writing serves a valuable support role. The Forest Service needs to know that there are thousands of radical, pro-old growth environmentalists, not just the 50 who can attend a rally or the 20 willing to do CD (civil disobedience). Letters show that the actions and goals of the direct activists have wide support. If that support is not apparent, the Freddies won't worry about opposition to their plans.

In other cases, letters are needed to balance letter campaigns of ORV, mining, grazing, and other destructive groups. Several months ago, a National Park Service team recommended that all Alaskan NPS lands be designated Wilderness. The rapist faction responded with thousands of letters. Responses in favor of the 100% Wilderness recommendation were infrequent. A good response to a letter writing appeal (*EF!* had one in "Nemesis News Net") would have shown broad support for this proposal.

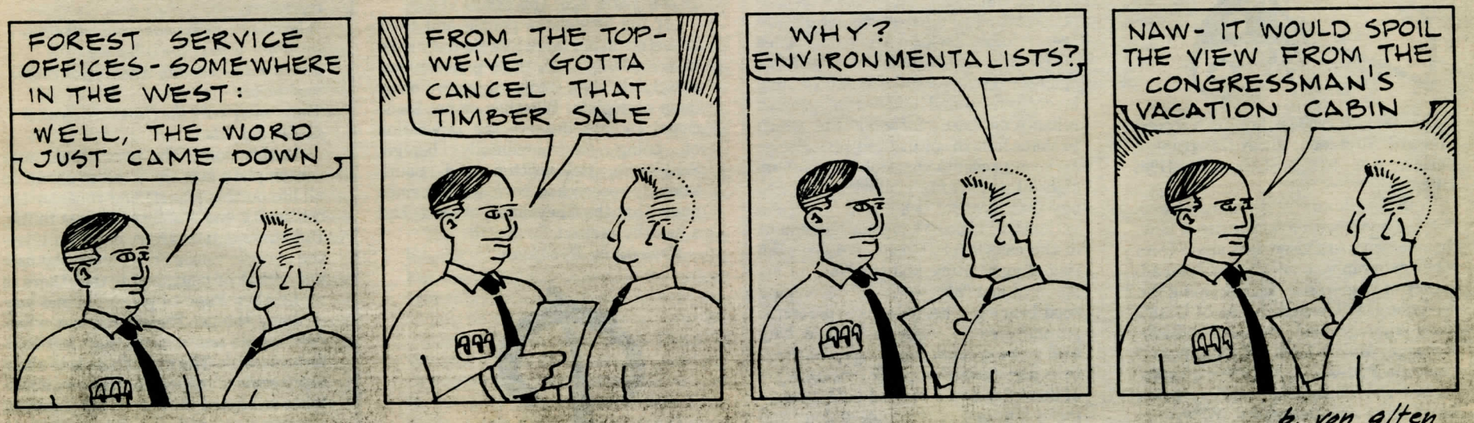
Many battles are won or lost at the level of propaganda. Decision makers need to see massive displays of radical opinion; letters are an important aspect of this.

Writing 25 letters may take you four hours. Spread over six weeks (the average time between *EF!* editions), this is not much time, yet that time can be used to provide much support to environmental struggles. Don't let your other environmental work suffer, but try to make time for more than just "priority" letters. It is best to write the priority letters first, filling them with details and eloquent appeals, then writing all other requested letters.

Lack of motivation is probably the major barrier to letter writing. To avoid boredom, schedule a regular letter writing session with friends. Have a potluck or swill beer while you write. Have fun! (Local EF! groups could have regular potlucks/letter writing parties after each issue of the *EF! Journal*, for example.) Alternatively, if you have access to a word processor and can stand to use high technology, boredom can be reduced because word processors save time. Time can also be saved by making some of your letters very short — occasionally five sentenees can express why you wrote, and what you want done. If letter writing is still a drag, realize that good work isn't always exciting.

If lack of familiarity with an issue is a problem, keep your letter simple, using only ideas in the article. We will always bring more passion into struggles for regions or species to which we're closely connected. But a developing sense that all struggles for Earth are vital will give us the energy to resist destruction wherever it occurs. Since we can't always be there to raise hell, letter writing is a fine way to help defend Earth, even in places we don't know.

Letter writing is not being used to anywhere near its potential today. Dave Foreman has called letter writing the most effective technique of reform environmentalism (though letter writing need not come from a co-opted, reformist perspective). The radical environmental movement will use whatever means it can in defending wilderness. We should combine simple lifestyles, demonstrations, education, blockades and other CD, monkeywrenching, and letter writing in our efforts to dismantle industrial civilization and heal the planet.


FOREST SERVICE OFFICES - SOMEWHERE IN THE WEST:
WELL, THE WORD JUST CAME DOWN
FROM THE TOP- WE'VE GOTTA CANCEL THAT TIMBER SALE
WHY? ENVIRONMENTALISTS?
NAW- IT WOULD SPOIL THE VIEW FROM THE CONGRESSMAN'S VACATION CABIN
b. von alten

REVIEWS

THE RISE OF URBANIZATION AND THE DECLINE OF CITIZENSHIP; Murray Bookchin; Sierra Club Books; $22.95.

Social ecologist Murray Bookchin, author of *The Ecology of Freedom*, here argues that "urbanization," which he describes as the divorce of the human and natural worlds, has in a few short years threatened the nation and the world with destruction, and that only by shifting our politics away from centralization and anthropocentrism and toward ecological concerns can we be saved. Bookchin writes that until the 20th century and the rise of corporatism, the world's cities enjoyed a harmonious relationship with the adjacent countryside, giving as much as they took from the rural world. Bookchin's interesting — though hardly novel — thesis is poorly supported, and his jarring pomposity makes one tire of his argument, however true or false it might be. In recent years Jane Jacobs and Andrew Schmookler, among others, have treated the subject far more persuasively; and Lewis Mumford's crown as world-heavyweight social ecologist remains unchallenged.

Reviewed by Gregory McNamee.

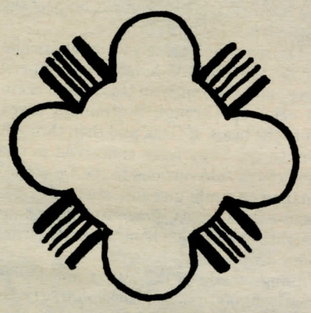
In recent months, the Journal has received a plethora of fine books and requests to review them. Here follow brief reviews of those we like best:

THE GREEN ALTERNATIVE: Creating an Ecological Future; Brian Tokar; R & E Miles, POB 1916, San Pedro, CA 90733; 1987; $7.95; 170pp.

The Green Alternative may be the best current summary of the US Green movement(s). While Capra's and Spretnak's *Green Politics* (1985) is especially strong in describing the Greens in Europe, and in suggesting appropriate political positions for Greens, Tokar's book focuses more on what Greens are now doing, and will do, here in the US. Tokar offers many practical suggestions for persons of a Green hue, ranging from ecosystem restoration work to participation in traditional town meetings. In short, Tokar's book is worthwhile reading for Greens, bioregionalists, and deep ecologists.

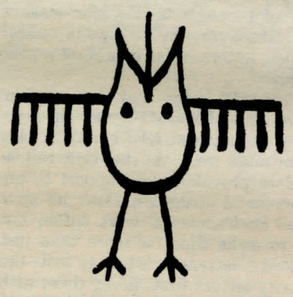
UTAH WILDLANDS, No. 3 in a series; Steward Aitchison; Utah Geographic Series, Box 8325, SLC, UT 84108; 110pp.

Utah Wildlands is a beautiful geographic book, with a well-written text, that Stewart Aitchison sets apart from other geographic books by his open advocacy of Wilderness. In describing the designated Wilderness Areas of Utah's three physiographic provinces — Basin & Range, Middle Rocky Mountain, and Colorado Plateau — Aitchison also describes the contiguous roadless lands which were not designated Wilderness with the 1984 Utah Wilderness Act but should have been and still should be. The author also presents the Wilderness proposals of the BLM (1.9 million acres), Utah Wilderness Association (3.8 million), Utah Wilderness Coalition (5.2 million), and Earth First! (16 million).



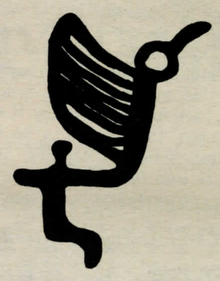
VOICES FROM WOLLASTON LAKE: Resistance Against Uranium Mining and Genocide in Northern Saskatchewan; Miles Goldstick; forward by Dr. Rosalie Bertell; 1987; 295 pp.; Earth Embassy, Box 3183, Vancouver, BC, V6B 3X6, Canada.

Miles Goldstick has written a fine account of the struggle of the natives of the Wollaston Lake area against uranium mining. Goldstick lucidly explains how Eldorado Nuclear Ltd., the provincial government, and the federal government have run roughshod over the interests of the native inhabitants of northern Saskatchewan to exploit some of the richest uranium deposits in the world. The northern Saskatchewan mines — including the world's largest open pit mine and a mine reaching under Wollaston Lake — yield millions of tons of radioactive waste, which has befouled the lake, and a major portion of the world's supply of fuel and weapons grade uranium and plutonium. Goldstick describes in detail the campaign by the Chipewyan and Cree Indians of northern Saskatchewan, and activists from southern Saskatchewan and Scandanavia (Scandanavian nations receive uranium from Saskatchewan), to stop the mining. Their campaign culminated in a blockade, involving 150 protesters, of the road leading to the Rabbit Mine. Goldstick quotes participants at length in describing the blockade. The action was partially successful, stopping ore trucks for three days, and provides lessons for civil disobedience activists. We hope that this book will be widely read, and will bring much needed publicity to the continuing disaster of uranium mining in Saskatchewan.



ALTARS OF UNHEWN STONE: Science and the Earth; Wes Jackson; 1987; North Point Press, 850 Talbot Ave, Berkeley, CA 94706; $19.95 cloth, $9.95 paper; 160pp.

With this book, Wes Jackson again shows himself to be one of the more original and important thinkers on matters relating to agriculture and nature preservation. Jackson argues, at times eloquently and usually persuasively, against excessive dependence on human inventiveness and in favor of greater reliance on nature for models by which to shape human culture and agriculture. Jackson presents some of the most insightful arguments against biotechnology that have yet been used by preservationists. Jackson's acknowledgement of the causal relationship between the rise of agriculture and the "fall" of humanity, and his work in developing seed-bearing herbaceous perennial polycultures — work that could help lead us away from conventional agriculture and toward a partial resumption of lifestyles based on food gathering — make him one of the most unique and beneficial farmers in the US today. While many deep ecologists will find his treatment of the Judeo-Christian tradition overly kind (his title is taken from a passage in Exodus), Jackson's informative overview of the historical demise of human culture, his telling criticisms of technological agriculture, and his tentative yet radical steps toward defining a sustainable agriculture make this book important reading for deep ecologists.



THE WOLVES OF HEAVEN: Cheyenne Shamanism, Ceremonies, and Prehistoric Origins; Karl Schlesier, drawings by Wah-pah-nah-yah (Dick West); 1987; $25 hardback; U of OK Press, 1005 Asp Ave, Norman, OK 73019; 232pp.

It would behoove those who have been following the discussions in our pages about the verity of the myth of the noble savage to read *The Wolves of Heaven*. In it, professor of anthropology and historian of Cheyenne culture, Karl Schlesier, explains in detail the world view of the Tsistsistas (Cheyenne) people, elucidating it by describing the Massaum earth-giving ceremony. This tribal ceremony, in a sense, brought together the tribe and their new homeland (what is now South Dakota) about 2300 to 2500 years ago. The world view of the Tsistsistas seems unimpeachable from a deep ecology perspective, excepting perhaps that it may have been tinged with a spirit/matter quasi-dualism. It is worth quoting several of the book's consistently lucid passages to give an idea of the merit of the book and the world view it describes:

In Tsistsistas thought the differences between all forms of life as granted in the original order were minimal. Plants, excluding the domesticated forms, have both a physical and a spiritual component. The only domesticated plant granted original status is corn, which entered the Tsistsistas realm late in history . . . . Edible plants were regarded as powerful beings because they allowed animal and human physical life . . . . Plants could not be abused, and plants physically killed had to be propitiated. The ingestion of plant food made animals and humans part of the plant community . . . . (p.11)

Because game animals sustain themselves with the original, powerful potency of plants, the Tsistsistas regard their flesh as sacred. The ingestion of animal flesh made the human a part of the animal community also . . . . (11)

The foundation of Tsistsistas and Proto-Tsistsistas cultures is a shamanistic world interpretation originally shared with all fellow members of the Algonquian language family. This shamanistic world interpretation persisted into the reservation period and in important aspects has survived to the present as is evidenced by the continuing annual performance of the Maxhoetonstov and Oxheheom ceremonies. It was carried by groups ancestral to the Algonquians from the Arctic into regions south of the retreating Wisconsin glaciation ice shield at least 12,000 years ago. (pp.188-9)

If the Tsistsistas people and their ancestors in northern Siberia truly lived in accordance with their philosophical principles, then verily they *were* early deep ecologists. Whether or not traditional Indians deserve the reputation of being environmentally benign, Schlesier's well-written and painstakingly-researched book will convince many that the Cheyennes, at least, had a healthy respect for Earth.

Reviews by Bushjuan.

Letters . . .

Continued from page 23

Dear Dave,

I notice the international groups and activities listed in the Journal. How about encouraging people to host Earth First!ers traveling from other countries, either providing accommodations for travelers, or just meeting with them? This would be a good way to exchange ideas internationally, and it is enjoyable for travelers in another country to meet locals with common interests. You might compile a list of people who are willing to do this, for exchange with people in other countries.

—Tawny Puma

Dear SFB,

You might like to hear the latest Freddie public relations b.s. from my local forest, regarding the forest planning process: "In some ways we are as confused as ever, but we believe we are confused on a higher level and about more important things." Profound, eh? I didn't know they had it in them!

The latest issue was a much needed shot in the arm. I recently was given a "pep talk" by several local Freds who in essence said, "People respect you, but they don't take you seriously. To be effective, you need to be less idealistic . . ." Reading the Journal several days later was like coming home. Freds, you'll NEVER chain me down, not when I have the Wilderness, RRRs, and the *EF! Journal* to continually renew me! Awoooo!

—Cassiope

A Ritual to Sol

by Christoph Manes

As the thinking of Deep Ecology has grown and matured, its relationship with pagan tradition has become more evident. The affinity between the two invites us to give serious thought to the pagan world view, especially since Western culture has gone for so long cut off from the native religions associated with its biocentric origins in the Stone, Bronze and Iron Ages. But if paganism — authentic paganism — is to play a part in reestablishing the natural life cycles disrupted by industrial man, then it must not only meet with our intellectual approval, it must be *practiced*. The rituals of nature-based religions were not quaint examples of superstition and magic. They were an effective way in which people found their places in the cycles of the sun and moon, tide and seasons, life and death. In short, they helped our ancestors *dwell* on Earth, something we have almost completely forgotten how to do in a technological society which quantifies all time and space in terms of economic power.

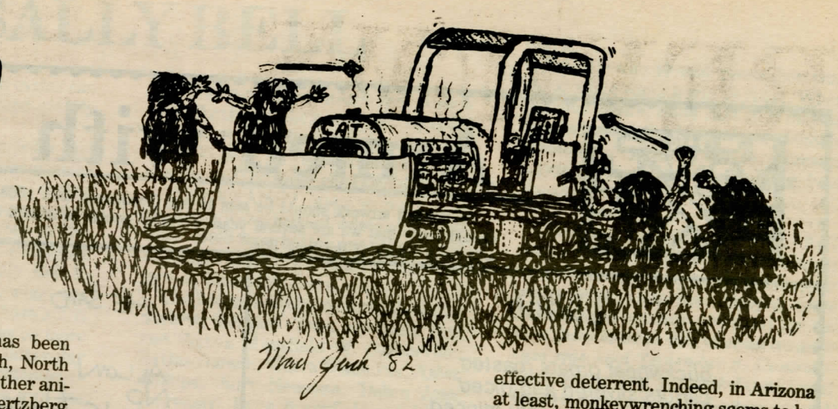
The following is a ritual to the sun which I've compiled from practicing Othinist groups here and in Iceland (Othinism or Asatru being the indigenous religion of Northern Europe). The purpose of the ritual is to begin each day with a contemplation of one's dwelling on Earth, of the physical and temporal context provided by the sun's motion, which makes life coherent to us. Usually it is addressed to the sun with the arms raised in a V formation, palms facing out toward the sun's warmth.

Hail to you, Sun, gem of Othin,
newly-risen
Hail to the one who has shined on my ancestors
Who shines on me now, and will shine on those who come after me
Share with me today some of your light and power
That I may walk the Earth in joy and fulfill my fate.

At this point, the practitioner may contemplate how the sun has shone on all life on this planet, and consider the continuity and stability it gives to life. But these details aren't important, nor the specific words or gestures you use: one virtue of paganism is that there is no heathen Pope to prescribe one way of doing things. Pagans can use whatever words and actions they feel comfortable with. The main thing is to show an attitude of respect for the sun, which takes us beyond the narrow subjectivism of everyday existence into which we habitually fall.

DEAR NED LUDD

DEAR NED LUDD is a regular feature in *Earth First!* for discussion of creative means of effective defense against the forces of industrial totalitarianism. Neither the Earth First! movement nor the staff of *Earth First!* necessarily encourage anyone to do any of the things discussed in DEAR NED LUDD.



Dear Ned,

In every ranger district in Arizona, timber sales are occurring. Most of the sale areas feature mixtures of pinyon, juniper, oak, and other species not suited to the appetite of the timber monsters; so, small fuelwood operations are doing as much damage as the big outfits. Almost all sales are clearcut sales; all vegetation is lopped to 24 inches.

The sales are mostly in areas where new roads must be cut to give access to the woodcutters. Roads are opening the country to more grazing and ORVs. Most of the wood is shipped to Sedona, Phoenix, Tucson, and Los Angeles — places not noted for their cold winters.

Most fuelwood cutters cannot afford to reoutfit if their equipment is destroyed. Water in the gas tanks of their chainsaws slows their cutting.

Fuelwood cutters obtain information on sales by writing the National Forests in Arizona. Rattlesnake Canyon on the Beaver Creek District (Beaver Creek Ranger Station, HC 64, Box 240, Rimrock, AZ 86335) of the Coconino National Forest will see an especially large number of fuelwood sales. Maps of sales in this area are available.

Ned Ludd,

The controversial Lake Creek Timber Sale in the Entiat River drainage has again met resistance. Ecoteurs de-surveyed the entire nine miles of proposed new road into the stormy mountain area and removed tags marking several planned clearcuts. In a brazen act of defiance, they stapled the tags to trees surrounding the Wenatchee National Forest Supervisor's office in downtown Wenatchee, and planted a line of survey stakes, from the proposed road, on the lawn to greet Freddies arriving for work Monday morning. This was the third act of ecotage against this sale, which was unsuccessfully appealed to the Forest Service Chief by a local conservation group. In addition to destroying old growth Ponderosa Pine wilderness, this sale will, if cut, incur a $134,000 deficit. The first act of ecotage involved de-surveying of clearcut units in the lower part of the sale; the second was the spiking of trees marked for cutting deep in the wilderness. Though 12 inch helix nails were used in the spiking, the FS claims the spikes "will be disposed of during harvest operations." However, the recent re-spiking with drilled-in granite cores may end their smugness. Whether or not the trees are successfully cut, the FS admits that the spiking significantly lowered the sale's price at the recent bidding. The trees have now been sold to W.I. Forest Products, but work has yet to commence. Local Earth First!ers have vowed civil disobedience should the road construction be attempted.

—Whispering Pine

Ned Ludd,

Animal Liberation Front has been taking direct actions in Raleigh, North Carolina, against furriers and other animal exploiters. Recently, Hertzberg Furs was hit for the third time, while seven other stores and a McDonald's were also hit by slogans on windows and doors. We have also been going to stores and grabbing stacks of charge account applications and writing inside "Don't sell fur" and anti-fur-sales information. The stores pay postage.

Dear Ned:

In the August issue Don Coyote, a Forest Service employee, invited suggestions from other "Good Freddies" on how to foil the system from within. I'm not a Freddie myself, but I have been closely involved with the agency as both friend and critic for 30 years. Many individuals in the ranks are like Don, frustrated with the mismanagement and earth-abuse. These people are at all levels of the agency. The Coyote's way of communicating with environmental allies is one approach. But I feel that Forest Service personnel should speak up loud and clear, through internal channels and before the public, whenever they see threats of overcutting and over-roading, and whenever multiple-use is reduced to single-use commodity production. I hope that Earth First!ers will be ready to help the Don Coyotes scattered throughout the Forest Service, even when they're not named Freddie.

—Michael Frome

Dear Ned,

In late 1983, a workshop was held in Tucson at the request of public lands users in Arizona. These (ab)users were rich ranchers, big utility companies, development corporations, the Forest Service, BLM, and State Land Department. It seems these people were worried because vandalism and "ecotage" (as they now call it) were increasing by leaps and bounds. Cattle were being shot, fences cut, and livestock water developments ruined. Logging and mining equipment was being destroyed. Utility lines and equipment were being damaged. Survey stakes were being pulled. Development was being hindered, along with profits.

So, from this workshop came the decision to form a committee to identify the "problem" — what damage was being done, when and where these acts were occurring, who was doing them and what could be done about it. Also, there emerged a plan for a program — primarily under the auspices of the Commission on the Arizona Environment — to "educate" the public about the destruction and urge people to turn in the "vandals." Literature was printed, signs erected, advertisements made. A 1-800 number was created to serve as a snitch-line, each case being referred to the proper law enforcement authority.

The State reallocated $5200 seed money to start the program. Fat-cat ranchers, the Arizona Cattle Growers Association, utility companies, development corporations, Forest Industries, and even the Salt River Project contributed. The businesses were happy to give, as donations became tax write-offs, and would be used by the government to protect their destructive investments. Tax-based monies and private contributions were not separated in accounting records, and still aren't in 1987.

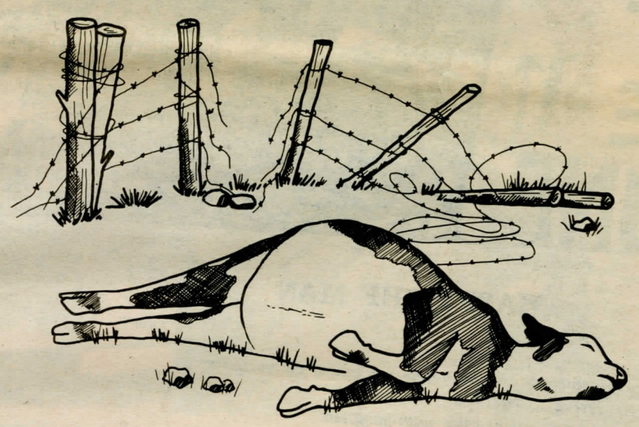
The "Vandals" program tries to keep a low profile, while functioning as an effective deterrent. Indeed, in Arizona at least, monkeywrenching seems to be publicized as little as possible, although great effort is made to apprehend the ecoteur. Environmental defenders should keep this in mind.

Supposedly, one of the main purposes of the "Vandals" program is to identify those who are desecrating the environment and help bring them to justice. The true vandals are the businesses, politicians, and government agencies that are turning the land into greenbacks.

So, next time you discover one of these people allowing livestock to overgraze the land, building a barbed-wire fence, logging too heavily, trapping predators, or engaging in any destructive activity anywhere in Arizona, take notes. Get their license plate number, location, time and date, and description of the offense and turn them in! 1-800-VANDALS is toll free and staffed 24 hours a day.

—Lizard

Fight Vandalism In Our Out-of-Doors



CALL 1-800-VANDALS

GOVERNOR'S COMMISSION ON ARIZONA ENVIRONMENT

A Time for Action

by Grey Hawk

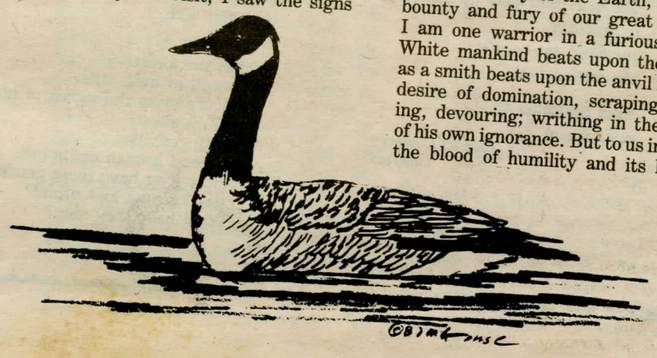
The philosophies we subscribe to are only cloaks upon our convictions; veils over the strength of our purpose. We are all warriors, inspired as through instinct, driven by need. If we cannot do battle without emotion, drawn in divine inspiration from the fibre of spirit we share with the Earth Mother, then we shall surely fall prey to the inherent frailties which render powerless the meek and hesitant. Clarity of purpose and recognition of urgency shall brook no compromise on the battlefield we share, our Earth, our home, sea and soil, breath and bone, the green and the sky.

The policies and arguments of economics are only ploys to deceive the ignorant. Though there is surely a time for tact, there is no excuse for hesitancy and the white human dogma of diplomacy. Being politic is a disease. Acting as an antibody, a cleanser of the corrupt affliction of blind industry is an animal reaction. To those in which the view of the folly of western man is unobstructed, there is no thought, only action.

So much for my small philosophy.

There is a place on a river, wild, unencumbered by white manipulation and lustful probings. It is a place of awesome beauty where I found peace and inspiration, and where those of tribes before me also found such feelings. Therein is a bench upon a canyon wall where my older ancestors erected a rock cairn which has endured for over seven generations. I would go there and share their visions.

Upon my last visit, I saw the signs of impending doom, and shuddered at the summons which came upon me. The next day I returned, my pack laden with the metals of defiance.



I am not young, but my strength did suffice. Over the next three days, I looked through the waters of sadness in my eyes as I drove steel spikes into the flesh of trees I have loved so long. Better that than the humiliation at the mercy of uncaring hands which awaited them.

I am an Indian. My elders instructed me on the way of the Earth, and the bounty and fury of our great mother. I am one warrior in a furious world. White mankind beats upon the Earth as a smith beats upon the anvil in futile desire of domination, scraping, bending, devouring; writhing in the agony of his own ignorance. But to us in whom the blood of humility and its kinship with all life runs hot, there is no choosing, only doing. Our small place in the world demands no less.

MOVING? SEND US YOUR NEW ADDRESS!

Armed with Visions

Poetry and artwork should be sent to Art Goodtimes, Box 1008 Telluride CO 81435, although you should know that we are several years worth of poems in arrears and only the indispensably ex-quisite will jump ahead of the long line.

all rights reserved to authors

Lunch

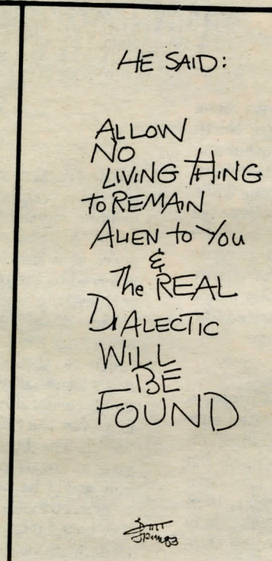
buckwheat groats roasted
carrots slivered and diced
onions scallions tofu minced
quick sauteed
simmered

eating listening
soaking it in
sipping green tea with ephedra twigs
talking

absorbing the light
the massive grandeur
of Tutokanula rises
from the valley floor

with the spotting scope
watching the climbers
move brightly colored inchworms
up the cliff of the cranes

DON WALSH
Alexandria



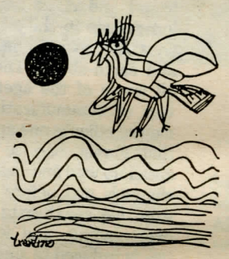
Art Goodtimes

UNDER THE EAGLE

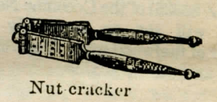
(-for Ernesto Cardenal)

She has been the bride of despots
For so long now, who knows which side
Is the right side, when the birds of prey
Contrary to her care are supplied
By the eagle and not by the bear.
The eagle attacks the swan and even picks
On the hummingbird.
It is painful to contemplate the flesh
Between her breasts being creased
From the bullets shot by the eagle.
Supplication pleases the whirling buzzard.
"Down on your knees!" the war bird screams.

Must we accept a charter written
With a pen gripped by talons?



Daniel Remington
Deer Lodge



Nut cracker

A KIDS'S EYE VIEW

at 7

In the city I can hear A truck.
In the city I can smell pollution.

But in the country I can see
A roedrunner running by me.
I can hear the wolfs howling highe.

I can hear the bear growling at me,
But the country is for me.

Kaya Crystal
Reserve

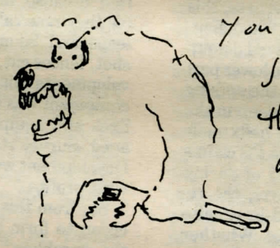
HAPPY THE MAN

Psalm 1

Happy the man who does not follow the party line
attend its meetings
does not sit at table with gangsters
or with the Generals in the War Council
Happy the man who does not spy on his brother
or denounce his fellow student
Happy the man who does not read advertisements
does not listen to their radios
does not believe their slogans

He will be a tree planted near running water.

Ernesto Cardenal
Nicaragua



They can cut off our fingers, one by one, but if we join together we will make a powerful fist...
—*Sitting Bull*

Remembering the Dead

Sinuously curving road
early morning quiet
disturbed by logging trucks,
fat, belching accomplices
in a mass murder.
Looking north, I wince;
clearcuts deface the land
as acne on skin.

Smell of fresh asphalt
penetrates my nostrils.
Trucks roar by
leaving an ache in my heart.
Tall, naked trees
callously chopped
lay atop one another
bound tightly
on a flat bed.

In the forest
smell of fresh cuts
overpowers the stench of humanity.
Rings attest
a longetivity
beyond human endurance.
How long have these gentle giants
stood strong and proud?
What have they seen?

As another truck screeches by
eyes focus on flat bed.
Tears, like sawdust, fly.
I hate piles of trees
riding horizontally
but what hurts most
are grand old ones
filling the truck
alone.

B.J. Elzinga
Denali

"Hiker Dies Climbing Mountain"

So the paper said
Bringing out the body
There was uncertainty
Was he going up
Or down
Further investigation revealed
The peak's registry unsigned
A celebratory beer unopened
"Investigators feel this indicates
He did not reach the top"

Of course
Harry died climbing a mountain
Not coming down one

John S. Allen
Denali

HUMUS

The newsprint piles up on top of
underneath
the bark, the needles
the rotting wood

Rain continues to
pour down

Garrett Lambrev
Oakland

BACK ISSUES

Yes, back issues of *Earth First!* are available for $2 apiece (to cover our postage and handling expenses). Some of the early issues are already out of print and numbers are running low on others, so order those you wish now.

YULE Dec. 21, 1981 (Vol. II, No. II) First Earth First! Road Show; Oil Leasing in Wilderness Areas; EF! Preserve System; Many early photos of Earth First!.

BRIGID Feb. 2, 1982 (Vol. II, No. III) Earth First! by Dave Foreman (reprinted from *The Progressive*); letters from *Progressive* readers; Oil Leasing in Wilderness Areas.

EOSTAR March 20, 1982 (Vol. II, No. IV) Mardie Murie Interview; Canyonlands Nuke Dump; EF! meeting in Eugene.

BELTANE May 1, 1982 (Vol. II, No. V) Little Granite Creek Drilling Controversy; GO Road; John Crowell; Western Civilization by Chim Blea; Monkeywrenching Seismo Crews; Jail: A Primer.

LITHA June 21, 1982 (Vol. II, No. VI) Little Granite Creek; Moab Roads a BLM WSA; Chim Blea on Babies; Dinkey Creek & McKinley Sequoias; What To Do as an EF!er; Caribou in Maine.

LUGHNASADH Aug. 1, 1982 (Vol. II, No. VII) Rendezvous at Little Granite Creek; Dustrud Resigns as *EF!* Editor; Gary Snyder on Violence; Canyonlands Nuke Dump; Little Granite Survey Stakes Pulled.

SAMHAIN Nov. 1, 1982 (Vol. III, No. I) BLM Rotten in Utah by Clive Kincaid; Ed Abbey on Books & Gurus; Bob Marshall's 1927 Inventory of Big Wilderness; Dear Ned Ludd/Closing Roads; Foreman Runs for Sierra Club Board; Mama Rue on Samhain; Bill Devall on Nuclear War; Foreman on Endangered Species & Wilderness; How To Do An EF! Wilderness Proposal.

EOSTAR March 21, 1983 (Vol. III, No. III) Franklin River Blockade in Australia; Salt Creek Blockade; GO Road and Bald Mt Road; Chim Blea on Domestication; Howie Wolke on RARE III; Bisti Circus; Deciduous Forest Ecosystem Preserve; Nightcap Blockade Photos (Australia); EF! White Cloud Wilderness Proposal(Idaho); Ned Ludd/Cutting Torch; Howie Wolke on the Wilderness Act; Road Show Diary; EF! in Sonora; Spurs Jackson on Books; Ed Abbey on The Big Woods; Navajo Sam; Nagasaki Johnson on Tactics; Mama Rue on Eostar; Creative Littering.

BELTANE May 1, 1983 (Vol. III, No. IV) Bald Mt Blockade; GO Road; Howie Wolke on Moderation; EF! Wyoming Wilderness Proposal; Canyonlands Nuke Dump; Maze Tar Sands; EF! Smashes Earth Last!; Ned Ludd/Helicopters; California Desert Sellout by BLM; Otter G'Zell on Whales; Mama Rue on Beltane; *Reenchantment of the World* Review; John Seed on Australia Rainforest Direct Action; Bigfoot Interview.

LITHA June 21, 1983 (Vol. III, No. V) Wilderness War in Oregon; Bald Mt Blockaders' Personal Accounts; Mama Rue on Summer Solstice; EF! Wilderness Preserve System and Map; Head of Joaquin on Utah; EF! Glen Canyon Demonstration; Franklin River Victory in Australia; Ned Ludd/Radios; GO Road Stopped; Reform of the Forest Service; Ed Abbey on Conscience of the Conqueror.

BRIGID Feb. 2, 1984 (Vol. IV, No. III) Oregon RARE II Suit; EF! Idaho Wilderness Proposal; Tuolumne; Forest Service Arrogance; Ned Ludd/Smoke Bombs; Head of Joaquin on Trapping; Coors in Shenandoah.

EOSTAR March 20, 1984 (Vol. IV, No. IV) Burger King Protest; Shipwrecked Environmentalism; Solomon Island Rainforest Action; Bald Mt Road Crumbles; Southern Utah Wilderness; Dave Brower/Muir's Disciple by Bill Devall; Ned Ludd/Tree Spiking & No Evidence; Mama Rue on Enlightenment; 1984 Road Show; Photos of Daintree Buried Protestors.

BELTANE May 1, 1984 (Vol. IV, No. V) Cabinet Mts Grizzlies & Mining; Forest Service Appeals Form; Wolke on the Role of EF!; EF! Owyhee Wilderness Proposal(Idaho, Oregon & Nevada); Angel Dusting Grizzlies; Middle Santiam; Colorado Recreation Dollars; EF! Arizona Wilderness Proposal; Arctic Wildlife Refuge Violated; Bolt Weevils; Devall on the Australian Environmental Movement; Ned Ludd/Survey Stakes & Disabling Vehicles; Deep Ecology & Reproduction; Save the Tuolumne Rally.

LITHA June 20, 1984 (Vol. IV, No. VI) Middle Santiam Blockade; Chim Blea on the Big Outside; Cabinet Mts & Grizzly; Coors in Shenandoah; Saguaro National Monument Mine; Murder on Key Largo; Burger King Demonstrations; Daintree Rainforest; Ned Ludd/Rising & Falling Birds; EF! Protests Canyonlands Nuke Dump; *Sterile Forest* Review; Basic Principles of Deep Ecology; Sinkyone Continues.

LUGHNASADH Aug. 1, 1984 (Vol. IV, No. VII) Middle Santiam Blockade; EF! Occupies Montana Senator's Office; North American Bioregional Congress; Round River Rendezvous; Montana on Civil Disobedience; Petroleum Conflicts with Wilderness Analyzed; Everything You Ever Wanted To Know About The Forest Service Part 1 by Bobcat; Sacred Cows; Foreman on Professionalism; Hunting Wild Life; Devall and Sessions on the Books of Deep Ecology.

SAMHAIN Nov. 1, 1984 (Vol. V, No. I) EF! Occupies Regional Forester's Office (Oregon); Hardesty Avengers Spike Trees; Old Growth Rally; "What Do You Expect To Accomplish?"; Cop Raid on Bald Mt; Your Taxes Destroy Rainforest; Down (With) The Amazon; Green Politics; Elfbusters; Roxby Downs in Australia; Wilderness — the Global Connection; Ned Ludd/Water & Machines; Forest Service Appeal Form; Everything You Ever Wanted To Know About The Forest Service Part 2 by Bobcat; Direct Action by Devall & Sessions; Gary Snyder: Song of the Taste; Beyond Sacred Cows; Stiles in Defense of Dogs.

YULE Dec. 21, 1984 (Vol. V, No. II) Texas Wilderness Logged; 30,000 Miles of Road in RARE II Areas; Bridger-Teton Forest Supervisor Alaska: Kadashan, Denali, & Johnny Sagebrush Middle Santiam Trials; Japan Grizzly; German Nuke Dump; Chipko; Solomon Islands Rainforest Daintree Rainforest Buried Protest; Environmental Professionalism Discussion; 1984: Wilderness Boom or Bust?; A National Range Service; Non Game; Devall on Whither Environmentalism? Cecelia Ostrow on Deep Ecology; Hardesty Mt Tree Spiking; Ed Abbey on *Ecodefense*.

BRIGID Feb. 2, 1985 (Vol. V, No. III) Meares Island; Military Land Grab in West (Supersonic Overflights); Mission Symposium; FS Employment Tyranny; National Park Mining; Florida Panther Shooting Wolves from Air; Cathedral Forest Petition; North Kalmiopsis; Criticizing the Environmental Movement; End of the Yellowstone Grizzly?; In Defense of Western Civilization; Stop Planting Trout; Ned Ludd/Bigfoot.

EOSTAR March 20, 1985 (Vol. V, No. IV) Rocky Mountain Gas Drilling; EF! Gives DOE Nuke Waste; Montana Wilderness Demos; Yellowstone Grizzly Management; Texas Demo; Rainforest Report; Swedish River; Wayne NF; Southern Utah; King Range; Arctic NWR Desecrated; Joseph Canyon; John Day Mining; Great Exchange; Acid Rain; In Defense of Humor; Wolke on Hunting; Nagasaki on Symbols & Lifestyles; Biocentrism of Western Civilization; Ned Ludd/Advanced Billboarding.

BELTANE May 1, 1985 (Vol.V, No.V) Yellowstone's Watergate, Snowmobiles in Yellowstone, Alabama Wilderness, Denali Mine, Grand Canyon Mine, Middle Santiam, Welfare Ranchers, Great Exchange, Welcome to Earth First!, Critters Protest Bighorn NF Plan, RNR Management, Beaverhead NF, Pine Beetles, African Parks Poisoned, Real Environmental Professionalism, Dark Side of Wilderness, Review of *Fragmented Forest*.

LITHA June 21, 1985, (Vol.V, No.VI) Road Frenzy, Tree Climbing Hero, Old Growth Actions in Oregon, EF! Guide to NF Planning, Aircraft in Grand Canyon, Mt. Graham Observatory, Jarbidge Elk, Hells Canyon, Grand Canyon Mine, Rainforest Insert & Ten Questions, King Range, Mike Frome on Fat Cat Conservationists, Review of *Meeting the Expectations of the Land*, Review of *In the Rainforest*, Strategic Monkeywrenching, Advanced Tree Spiking, Tyrone (WI) Nuke.

LUGHNASADH August 1, 1985 (Vol.V, No.VII) Battle for Millenium Grove, 3 Bears in Yellowstone, Oregon Overview, Montana (Hall Creek Well, RARE II bill, Swan Range Motocross), Yellowstone Bison, Mike Frome on Yellowstone, Washington Rendezvous, Ozark NF, Stikine River Dams, Mogollon Rim Logging, Salmon River, Mt. Rainier Shit, '85 RRR, Dreaming Big Wilderness, Jeff Sirmon, Tree Spiking & Moral Maturity, Deep Ecology & Life Style, Blade Ruiner: Tree Pining, Wolke Busted, Fire Stops Logging, Hands-On Forest Planning, Valve Lapping Compound, Lone Wolf on Animal Music, Reviews: *Emerald Forest, Green Politics, Chuang Tzu, Interntl Envir. Policy.*

MABON September 22, 1985 (Vol.V, No.VIII) Arizona EF! (Overview, Mt. Graham, Grand Canyon Mines & Helicopters, Cliff Damn, Coconino Roads), Texas Wilderness Logging, Militarization of the West, Nevada Wilderness, France Sinks Rainbow Warrior, Notes from a Maturing Tree-Hugger, Utah BLM Wilderness, Gila Wilderness, Stikine River, Florida Wilderness Recovery, Eastern Forest Preserves, Natives & Natural Peoples, Ecological Decay/Political Violence, Blade Ruiner: Ceramic Spikes, Lone Wolf on Country Music, Reviews: *Who Speaks for Wolf, Seeing Green, Parable of the Tribes, Natural Alien.*

YULE December 21, 1985 (Vol.VI, No.II) Highjacking of FOE, Colorado EF!, Texas EF!, EF! in Southern California, Bay Area EF!, Maine (Big A Damn, Straight Bay Damn), Sinkyone, Congress on Griz, Pinnacles Pigs, SS Watt, Japan, British Columbia Wilderness Logging, Thinking Like a Rainforest, Big Mountain Relocation, Australia Update, International Rainforest Conference, Blade Ruiner: Quartz Tree Spikes, Trapping, Wolves & Moose in Alaska, Bioregional Approach to Wilderness, Montana Sellout, Spotted Owls, Lone Wolf Circles on Indian Music, Reviews: *Turning Point, Nuclear Battlefields, Declaration of a Heretic, Death of Nature, American Hunting Myth, Parable of the Tribes* reply.

BRIGID February 2, 1986 (Vol. VI, No. III) Cutting the Tongass, Dian Fossey, CO EF!, '86 RRR, Gallatin NF, Oregon Update, Colo. Aspen, Calif. Condor, Desert Eagles, Hall Creek Protest, Bruneau Snail, Bleeding Utah, EF! Acid Rain, Texas Boggy Creek, Designer Genes, Seed in India, South Moresby, World Rainforest Report #5, Foreman on Cowboys, Stoddard on Death, Feb. Pagan Festivals, Wuerthner on Forest Fire, Technology & Mountain Thinking, Spiking Refinements, Lone Wolf Circles on Gary Snyder, Stephanie Mills: RRR Thoughts, Reviews: Books on Mountain Lions and Grizzlies.

EOSTAR March 20, 1986 (Vol. VI, No. IV) Howie Jailed; Yellowstone Supt.: "Shove It!"; Fishing Bridge Suit; Montana Road Show; Flathead NF Plan; Nat'l Old Growth Campaign; Hells Canyon; Tahoe NF Plan; Taxes & Forest Destruction; Hierarchy & Grassroots in Sierra Club; Suwannee River; Snoqualmie River; Texas Pipeline; Cheyenne Bottoms; Restoring Salmon Streams; Howling Wilderness?; Gourd of Ashes; Desertification & Plant Genetic Resources; Wagon Wilderness; Suburbanizing the Bush; Public Interest Law Liability; Lone Wolf Circles on Folk Music; BC Rejects Native Management; Reviews: Sacred Paw, Gifting Birds, Restoring the Earth, State of the World 1985, The Earth Speaks, Language of the Birds, Mad Max & Streetwise, Fire From the Mountain; Ned Ludd: Radios, Mountain Bikes; Legend of Tiny Tonka; Desert Rivers; Notes from Ultima Thule.

LITHA June 21, 1986 (Vol. VI, No. VI) Idaho Compromise; World Bank Demos Set; 4 Arrested in Texas; Internat'l Law & Monkeywrenching; Fishing Bridge Protest; Grand Canyon Aircraft; Stanislaus NF Protest; Long Island (WA) Cedars; Massachusetts EF!; Florida Panther; AZ & CO Acid Rain Actions; Mt. Graham Demo; Millennium Grove Update; North Kalmiopsis; Restoring Colorado Wilderness; Green Conf. Mired in Anthropocentrism; World Rainforest Report #6; Hawaiian Native Rights; Chicken of the Desert; Diversity?; Lone Wolf Circles on Katie Lee and Cecelia Ostrow; Chim Blea on Deep Ecology vs. Animal Rights; Wilderness Restoration in Appalachians; Animal Thinking; Reviews of *Promised Land, Vegetation Changes on Western Rangelands;* Devall reviews new books on Muir; The Future Of Monkeywrenching.

LUGHNASADH August 1, 1986 (Vol. VI, No. VII) Fishing Bridge Action; 1986 RRR; Yellowstone: Backcountry, TWA; Glacier Park Griz; John Seed on India; Verde Damn; British Columbia Wilderness; Whaling Update; Malaysian Park; Owyhee Mountains; Romancing A Planet; Wilderness in Me; World Rainforest Report #7; Greenpeace vs. The Bomb; Killing Wilderness; Manes on Anarchy; Abbey on Anarchy; Cult of Tree-Cutters; Population & Justice; Reviews of *Grizzly in Southwest, Modern Crisis;* Chim Blea on Babies; Ned Ludd on Effective Tree Spiking.

MABON September 23, 1986 (Vol. VI, No. VIII) Sea Shepherd in Faroes; Wyoming Oil Protest; Mining Threatens Wilderness System; Alberta Kills Griz; Sheep Kill Grizzlies; Boating in Yellowstone; Exxon in Northwoods; Wenatchee NF Protest; EF! Spills Uranium at Grand Canyon; EF! Foundation; Ohio Wilderness Recovery; NABC II; Virginia Wilderness; John Zaelit In Memorium; World Rainforest Report #8; Los Padres NF Wilderness; Nukes in Bavaria; Cows in Capitol Reef NP; Wolves Return to Montana; Sustainable Agriculture?; Noss on Wilderness Recovery; Holistic Range Management; Lone Wolf Circles reviews Kate Wolf, Bill Oliver, Greg Keeler, and Nightcap cassettes; Review of Gary Lawless poetry; Ask Ned Ludd; Deep Ecology name.

SAMHAIN November 1, 1986 (Vol. VII, No. I) World Bank Protests, Four Notch Godzilla, EF! NM BLM Wilderness Proposal, Kaibab NF, Grand Canyon Uranium, Mt. Graham Scopes, New England Rendezvous, California Rendezvous, Technology Free Zones, Inyo Ski Area, Wetlands, Yellowstone Griz March, Fishing Bridge, Biodiversity Forum, WA EF!, Controlled Burning, Technology & Mortality, Shays Rebellion, Predator Control, Mike Frome on Denali, Grey Seals, Gaia Meditations, Devall on "Environmental Agenda for Future," Zu Zaz's Close Shave, LWC on Poetry, Nukes in Scotland, Japan's Bird Islands, Reviews of *Working the Woods Working the Sea, Glint at the Kindling, Dwellers in the Land, Killing the Hidden Waters, Conserving Biological Diversity in NFs.*

BRIGID February 2, 1987 (Vol. VII, No. III) Sally Bell Redwoods Saved, Grizzly Delisting, Exxon Mine Stopped in WI, Griz & ORVs, Rocky Mountain Front Oil Wells, OLE Powerline (NM), Capitol Reef NP & Cows, Condor Capture, NM EF!, Four Notch (TX), Tongass NF, White Mt NF, Inyo NF, Ecosystem Conference, Gila Trout Restoration, World Bank Demos, Florida Panther Restoration, Controlled Burning Defended, Stoddard on "Progress," Dian Fossey, LWC on Struggle, Range Conversion, Equilibrium in Ecosystems, Science & Wilderness, Leonard Peltier, Sea Shepherd Saga, Roselle to Watson, Robin Wood, Billboarders Caught, Reviews of *Full Circle, Desu Uzala, Wilderness Visionaries, Pope & New Apocalypse, Should Trees Have Standing, Winterkill, Chaco Coal Scandal.*

EOSTAR March 20, 1987 (Vol. VII, No. IV) Kalmiopsis, Grand Canyon Denver Action, Bugis Cargis, Douglas Smelter Closed, Wolves: BC-NM-WI, Montana Wilderness, California Mountain Lions, Mt. Diablo Grazing, LA EF!, French Nuke Olympics, Phuket Riot, EF! at Nevada Test Site, Midgetman, EF! Foundation, Egin-Hamer Road (ID), Merrimack River, Two Forks Damn, Clearwater NF, Wilderness for Old & Young, Montana Wilderness Vision, Ron Coronado on Iceland, Watson Replies to Roselle, Virginia Wilderness, MWA Wimps, Forest Service Lies, Stoddard in Africa, Overpopulation & Sourdough, Foreman on Vision Passion Courage, Overpopulation & Industrialism, Genetic Engineering, Secret Life of Muir, Lone Wolf Circles on Dakota Sid & Lounge Lizards, Anarchy is Baggage, Reviews of *Realms of Beauty, On Seeing Nature, Muir Among the Animals, Wolf of Shadows, Nature's Unruly Mob, Uncertainty on a Himalyan Scale, The Plumed Serpent.*

BELTANE May 1, 1987 (Vol. VII, No. V) Grand Canyon Uranium, Kalmiopsis Action, White Mt NF Smog, CA Mountain Lions, Mt. Graham, MAXXAM, Quebec Hydro, Whopper Stopper, Florida Stinkholes, Seal Slaughter, Japanese Pirate Whaling, Arctic NWR, Tongass NF, Six Rivers NF, Coca Cola in Belize, WRR #9, Wuerthner on Alaskan Natives, End of American Wilderness, Appalachian Mts Wilderness Vision, Is Deep Ecology Deep Enough?, Third Wave Environmentalism, Population & AIDS.

LITHA June 21, 1987 (Vol. VII, No. VI) MAXXAM Protests, Strawberry Liberation Front, Washington EF! Update, Kalmiopsis Actions, Two Forks Damn (CO), Last Condor, Santa Rosa Sewage, Mountain Lions: CA-NM-AZ, Griz & ORVs, Burr Trail, Mt. Graham Red Squirrel, Appalachian Rendezvous, Council of All Beings, Penan, North Pacific Driftnets, Whopper Stopper, California Desert EF! Proposal, Grand Canyon Uranium Map, SW Lobo, Dark Side of Wolf Return, Animas Mts (NM), Indian Rainforest Park in Panama, Deer & Wolves, Wolverines, Bones, Greens-Deep Ecology-Animal Rights, Mark Hatfield Exposed, Gary Snyder: Alaska, Lone Wolf Circles on Women's Poetry, Nagasaki on Spiking, Potato Liberation, Chim Blea Reviews "The Mission," Reviews of *Idaho Mountain Ranges, State of the World, Birds of Prey, Beaches Are Moving, Bombs in Backyard, Cadillac Desert.*

LUGHNASADH August 1, 1987 (Vol. VII, No. VII) Grand Canyon Uranium, Kalmiopsis Shutdown, Bruce Boccard, Elk Mt (NM), Yellowstone Griz, Biotech in Wisconsin, Elwha Damns (WA), Arches NP Burning, EF! Biodiversity Project, Seed Road Show, Michigan UP Wilderness, Prescott NF, MAXXAM Redwoods, 87 RRR, WRR #10, Wuerthner on Ecological Indian, Foreman on Bioregionalism, Chim Blea on Spirituality, Conservation Spectrum, Junk Mail, Religion of Science, Devall on Primal People & Deep Ecology, Species & Standing, Bearshit Poetry, Lone Wolf Circles on Orca Music and Paul Winter, DH Lawrence & Deep Ecology, Reviews of *Eyes of Fire, Earth Dreams.*

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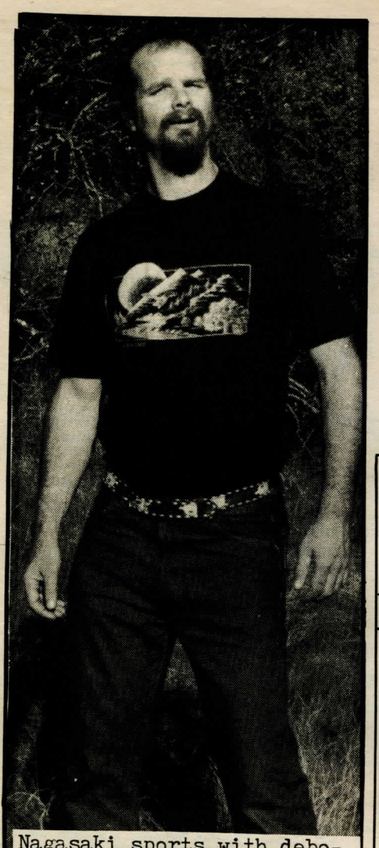

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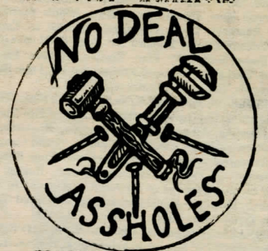

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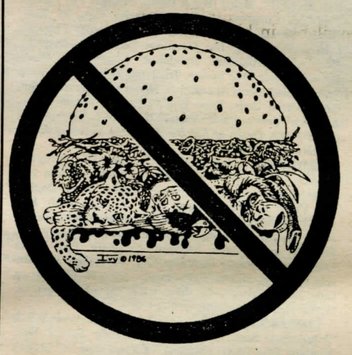

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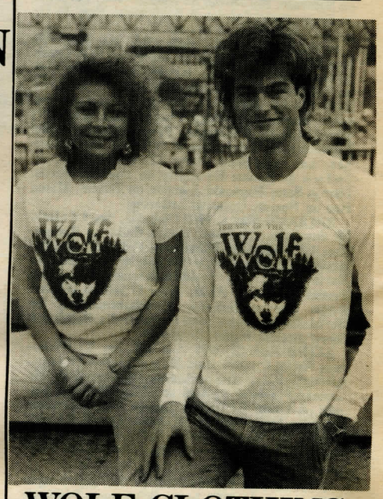

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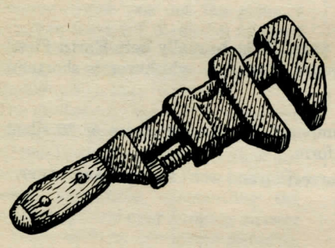

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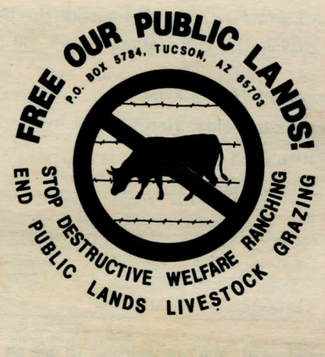
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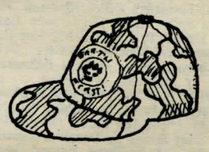

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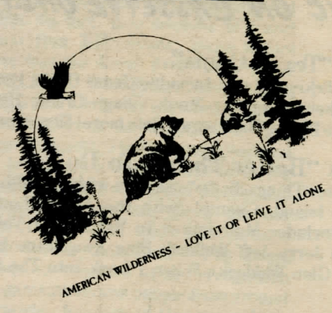

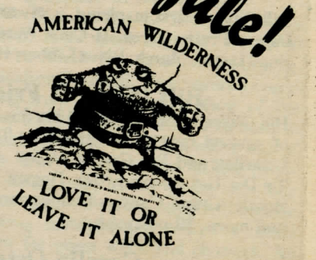

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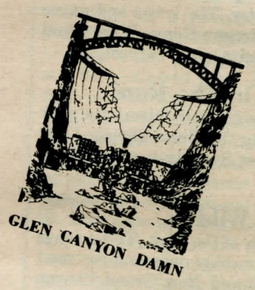

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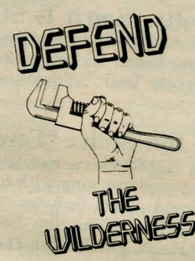

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NO SCOPES!
SAVE MT. GRAHAM
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OIL AND BEARS DON'T MIX

REDNECKS FOR RAINFOREST

REDNECKS FOR WILDERNESS

RESCUE THE RAINFOREST

RESIST MUCH, OBEY LITTLE

SAVE THE YELLOWSTONE GRIZZLY
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SAVE THE WILD

STOP THE FOREST SERVICE
SAVE OUR WILD COUNTRY

STOP CLEARCUTTING

SUBVERT THE DOMINANT PARADIGM

THINK GLOBALLY — ACT LOCALLY

VOTE GREEN

New Bumperstickers!

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(With "Ned Ludd" logo)

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IF YOUR PECKER WAS AS SMALL AS MINE, YOU'D NEED A MUSCLE WAGON, TOO!
(Important note: This bumpersticker is — hopefully! – not for your own vehicle, but to surreptitiously paste on a jacked-up muscle wagon you find in the local shopping center parking lot. Don't get caught! These stickers are constructed out of cheap paper with permanent adhesive to maximize the difficulty of removing them. Special price: 12 for $5!)

ORDER FORM EARTH FIRST! TRINKETS

Make out checks to "Earth First!" or send cash. Mail to Earth First!, POB 5871, Tucson, AZ 85703. Please allow three weeks for delivery (contact us if it has not been received in that time). First Class delivery can be arranged. Enter size, color, style, etc. Orders from outside of the United States must be in US currency and include extra for shipping.

We are sometimes temporarily out of certain items while waiting for stock to arrive. We'll send you the rest of your order immediately and the missing item as soon as we receive it. If you are in a hurry, give us a second choice of colors of whatever and when you need it by.

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Music EARTH FIRST! MUSIC ON CASSETTE ONLY

Bill Oliver "Texas Oasis"

Bill Oliver's first inspiring, witty and rollicking album. Includes: Texas Oasis; Pretty Paper, Pretty Trees; If Cans Were Nickels; Shopping Maul; Village Creek; Holes; Snail Darter March; River Libber; Have to Have a Habitat; and lots more! $9 postpaid.

Bill Oliver & Friends "Better Things To Do"

Bill Oliver has re-arranged his fine "Better Things To Do" cassette with the addition of several new songs including Turtle Island; Champ! (with the Austin Lounge Lizards); and Rio Grande Valley. Also includes Muir Power To You; Better Things To Do; Get Along Litter Dogies (with Jerry Jeff Walker); Pine Away Pine Bark Beetle; Grand Canyon Rendezvous (by Glen Waldeck); When I Look Into The Sky; and more. $9 postpaid.

Cecelia Ostrow "All Life Is Equal"

Cecelia has one of the most beautiful voices in music today. The lyrics and music to her songs are haunting and profound. Includes: Sweet Oregon Home; Water; Wild Things; Forest Song; I Feel the Forest; Time in the Forest; and more. $6.50 postpaid.

Walkin' Jim Stoltz "Spirit Is Still On The Run"

Walkin' Jim's deep voice and wilderness-inspired lyrics will send shivers up your spine and launch a howl in your heart. Includes: All Along the Great Divide; Lone Lion Runs; Followin' the Rainbow Trail; Yellowstone Tales; Sweetwater; and more. $9 postpaid.

Walkin' Jim Stoltz "Forever Wild"

Walkin' Jim Stoltz has walked 15,000 miles across the wilds of the West. These songs were written in the wilderness and are sung with his incredibly deep and resonant voice. Jim's just released second album includes: The Brand New Grand Canyon Suite, The River Song, Just A Part of the Sky, Let Me Listen To The Wind, Wolf Song, Old Cisco, Follow Your Heart, I Walk With The Old Ones, Green and Growing, Forever Wild. Includes liner notes. $10 postpaid.

Jon Sirkis "A Few Less Colors"

Lone Wolf Circles reviewed Jon Sirkis' debut album in *EF!*, writing, "It is popular for its funny political ramblings, tunes that seem to have hitchhiked here from the sixties, the soles of their feet black from walking city sidewalks and kicking idealistic coals back into the philosophical fire. The finest cut remains the title song, in which the special place to which we each retreat is covered with tract homes and shopping malls. *The Tucson Weekly* called it "one of the finest independently produced US albums made in 1985." Jon is an active EF!er as well, based in Boulder and Tucson. $9 postpaid.

Rainforest Information Centre "Nightcap"

An outstanding one hour long documentary of the successful defense of the Nightcap Rainforest in Australia in 1979. One half music including "Take Your Bulldozers Away," "Tonka Toys," and other great Australian environmental songs. The rest of the tape is live action recording from the blockade. $10 postpaid.

Austin Lounge Lizards "Creatures From the Black Saloon"

Marvelous country comedy and satire humor, superbly produced. Includes smash songs such as: Saguaro; Pflugerville; Anahuac (with Jerry Jeff Walker); Kool-Whip; Chester Woolah; Hot Tubs of Tears; Old & Fat & Drunk; The Car Hank Died In; and much more. $9 postpaid.

Lone Wolf Circles "Full Circle"

A poetic journey into the Artist's magical world-view, set to the music of man and the music of nature. A return to awareness and sensitivity, to our wild and true selves, alive and free. Gary Snyder says *"Full Circle* is a surprising experience; archaic, fresh, future; wild, refined, all at once. Which should be no surprise — that's how the real world is — my respects to Lone Wolf Circles." 27 poems. $10 postpaid.

Dana Lyons "Our State is a Dumpsite"

A short but powerful cassette by Washington State environmental singer/songwriter Dana Lyons. Includes title song, The Company's Been Good to Me, The Stars Will Always Move, and Drying Tears. $6 postpaid.

Dakota Sid ". . . For The Birds"

You've enjoyed the heart-stirring songs of Dakota Sid at the Round River Rendezvous. Now you can purchase his cassette featuring For the Birds, Eagle Song, High Flyin' Tune, Endangered Stranger, The Condor at the Western Gate, Runnin' with the Moon (Owl Song), and Hawks & Eagles. This one's for the birds — and all you bird lovers, too. $9 postpaid.

Famed folksinger Burl Ives has said, "The best cowboy singer I know is a girl, Katie Lee." Katie Lee is a superb folk song historian and interpreter, a fine musician, a former actress, a pioneer river runner (the 3rd woman to run all of Grand Canyon), a fighting conservationist (she was one of the few fighting the construction of Glen Canyon Damn), and one of the few of whom it can be honestly said — a legend in her own time. We're proud to offer three of Katie's fine folk cassettes.

Katie Lee "Fenced!"

Twelve new songs about the old West, written in the folk tradition. These songs remind us of some of the things we should try to keep from slipping away. Includes: Wreck-The-Nation Bureau Song; Bert Loper; Ridin' Down The Canyon; Fenced; and others. 60 minute cassette. $12 postpaid.

Katie Lee "Ten Thousand Goddam Cattle"

28 spirited songs about an older and disappearing West. Includes: A Cowboy's Prayer; Old Dolores; The Last Wagon; Dobe Bill; Jose Cuervo; Empty Cot in the Bunkhouse; The Ballad of Alferd Packer; and more. 90 minute cassette. $14 postpaid.

Katie Lee "Love's Little Sisters"

17 heart-tugging, poignant, yet tasteful ballads about the souls, lives and loves of women who made The West and its men! Includes: House of the Rising Sun; The Sisters of the Cross of Shame; The Hooker (written by Tom Paxton); Casey's Last Ride (written by Kris Kristofferson); The Flower of Virginia City Fire Company; and more. $12 postpaid.

NEW EF! MUSIC OFFERINGS

Greg Keeler is back!

Thanks to Dakota Sid Clifford and his recording studio, Greg Keeler has re-recorded his first two albums, Songs of Fishing, Sheep and Guns in Montana *and* Talking Sweet Bye & Bye, *and we have new, professionally produced cassettes of them. If you don't have Keeler's albums, now is the time to get them; if you already have the original, funky ones, now is the time to get high quality ones. Special rebate offer: if you have an original copy of one or both of Keeler's albums, will we give you a discount of $3 off the price of one of the new professionally produced and recorded ones. Just indicate that you want the discount on the order form. In addition, Greg has recorded his third album* — Bad Science Fiction. *Get it now!*

Greg Keeler "Songs of Fishing, Sheep and Guns in Montana"

Greg Keeler's marvelously satiric first album pokes fun at everything worth poking fun at in the West. Includes: Ballad of Billy Montana, I Don't Waltz (And She Don't Rock'n'Roll), Drinkin' My Blues Away, Miles City Buckin' Horse Sale, Latter Day Worm Fisherman, Fossil Fuel Cowboy, Montana Cowboy, Cold Dead Fingers, Last Great American Cookout, I Call My Mama Papa, Good Morning Sailor, Make Bucks Get Rich, Roll On Missouri. $9 postpaid.

Greg Keeler "Talking Sweet Bye & Bye"

Greg's encore and just as biting. Includes Little Bitty Bugs, There'll Come A Revolution, Talking Sweet Bye & Bye, Facilitators From The Sky, Talking Interface Blues, Old Friends And Lovers, Big Budget Woman, Church Bells, Ski Yellowstone, Idaho, Death Valley Days, Dark Clouds. $9 postpaid.

Greg Keeler "Bad Science Fiction"

Keeler returns with an all new album: Bad Science Fiction, Cow College Calypso, Do Not Ask, Montana Banana Belt Cowboy, Nuclear Waste Blues, Is The Ouzle Stupid?, If Bears Could Whistle, Nuclear Dioxin Queen, What's Left Of The West, Ode To Rough Fish, Take Me Back, Duct Tape Psalm, Modern Problems Dancing. $9 postpaid.

New Earth First! Artists!

Music and Earth First! actions go hand in hand; and EF! musicians are not just singers — they are activists as well. Three new tapes that we are offering exemplify that to a high degree since they come from experienced and committed full-time EF! activists who also happen to be outstanding singers/songwriters/musicians. You heard all three at the Rendezvous this year, now you can buy their tapes mail order.

Darryl Cherney "I Had To Be Born This Century"

Darryl is a singin' fool and organizing dynamo who has taken the North California Coast by storm and earned the eternal enmity of Charlie Hurwitz and MAXXAM. His first smash album includes: Earth First!; Where Are We Gonna Work When The Trees Are Gone?; Chernoble Blues; My Stereo Comes From Japan; It's CAMP; Eel River Flood Of '86; Give 'Em Hell, Sally Bell; Big Mountain Will Not Fall; Dave Foreman Called On The Ice Age This Year; Mosquito Party; and more! (Darryl and his album are featured in the current issue of "New Settler Interview" POB 730, Willits, CA 95490. Read it!) Liner notes with words included. $9 postpaid.

Mokai "Clearcut Case Of The Blues"

Mokai is an original EF! tree-climber and accomplished blues guitar picker. His first album includes: California Condor; Goin' To The Wilds; Wild Places; Springhead Blues; Pollution Blues; Clearcut Case Of The Blues; Goddamn The Forest Service; Earth First! Now (What Did I Say?). $9 postpaid.

John Seed, Bahloo & Friends "Earth First!"

From Australia, John has done more to launch the global rainforest movement than has any other single person and has become one of the leading developers of the Deep Ecology philosophy. His first album of Aussie music includes: Extinction, Handful Of Timber, Ballad Of Mt. Nardi, The Water Song, Tonka Toys, Solomon Island, Killing Of The Trees, The Future Is In Our Hands, and more. $9 postpaid.

1988 CALENDARS FROM DREAM GARDEN PRESS

The wilderness calendars from Dream Garden Press are rightfully considered to be the finest nature calendars produced in the world today; moreover, Dream Garden is owned and operated by Spurs Jackson, a long-time supporter of Earth First!. Buy your 1988 calendars (for yourself and for gifts) from Earth First! so the beauty portrayed on your wall can be defended with the money of your purchase.

1988 Dream Garden Calendars available from Earth First!:

Grand Canyon National Park
Yosemite National Park
Great Smoky Mountains National Park
Big Bend National Park
Western Wilderness
California Wilderness (Wall)
California Wilderness (Engagement)
Utah Wilderness

all calendars $11 postpaid.

THE EARTH FIRST! BOOKSTORE

In order to make the important — and often hard-to-find — books of Deep Ecology available to Earth First! *readers, we are continually expanding our line of mail order books. If you have a suggestion for other books we should offer, please let us know. All prices listed are postpaid.*

Yule Books!

What better Yule gift for a friend, lover, or yourself than one of the exceptional books offered mail order by Earth First! Books? To help you with your Yule shopping, we're adding some outstanding new books to our line over the next couple of months.

NEW BOOKS

SLICKROCK

By Edward Abbey and Phillip Hyde. One of the great "coffee table" books of all time in a beautiful new edition from Peregrine Smith. Arresting color photographs of the Utah Canyon Country by Phillip Hyde (with his commentary) and some of Abbey's best prose in celebration of the wild. A collector's prize. Inexpensively priced in sturdy paperback. Oversized 13½" × 10½", 143 pages. $27 postpaid.

A WILDERNESS ORIGINAL

"The Life of Bob Marshall" by James M. Glover. Bob Marshall is responsible for preserving more Wilderness than any other single person; his hikes of 50 or even 70 miles in a day are legend; he was perhaps the last great explorer of unknown Alaska; yet he remains the least known of the wilderness titans of American history and an enigma to those who know of him. This book, published by the Seattle Mountaineers, is the first biography of Bob and well worth reading to get to know one of the greatest Americans of our century who also happened to be one of the most charming and personable members of the New Deal. 323 pages, index, many b & w photos, hardback. $19.50 postpaid.

THE SPIRAL DANCE

By Starhawk. Arguably the best book on neo-paganism ever written. Includes a lucid, sensible discussion of Goddess worship as well as visualization exercises, spells, rituals, etc. "This isn't some weird eco-la-la tract," says Dave Foreman, "it's the most important book on religion written since the burning times." Paperback. $12 postpaid.

ARCTIC DREAMS

By Barry Lopez. Another masterwork from the author of "Of Wolves and Men." America's finest naturalist explores the Arctic with a poet's sensitivity. Paperback. $6 postpaid.

DOLPHIN LEAPING IN THE MILKY WAY

By Jeff Poniewaz. There are many poets in the Earth First! tribe and Jeff Poniewaz is one of the best. This is a collection of Jeff's finest ecopoems. See the review of "Dolphin" by Lone Wolf Circles in this issue. Paperback, 145 pages. $8 postpaid.

NED LUDD BOOKS RELEASES

(Published by Ned Ludd Books and available from Earth First! at a 40% discount plus shipping for wholesale orders of 5 or more.)

THE EARTH FIRST! LI'L GREEN SONGBOOK

78 terrific Earth First! songs by Johnny Sagebrush, Cecelia Ostrow, Bill Oliver, Greg Keeler, Walkin' Jim Stoltz and others from Australia and America. Guitar chords are included with most songs. An absolute must for every true-green EF!er to sing along with our minstrels or to play them yourself. Dealer inquiries welcome. $6 postpaid ($3 plus shipping for wholesale orders of 5 or more).

ECODEFENSE

"A Field Guide to Monkeywrenching — 2nd Edition" edited by Dave Foreman and Bill Haywood with a Forward! by Edward Abbey. Greatly expanded and revised to 308 pages of detailed, field-tested hints from experts on Tree-spiking, Stopping ORVs, Destroying Roads, Decommissioning Heavy Equipment, Pulling Survey Stakes, Stopping Trapping, Trashing Billboards, Hassling Overgrazers, Leaving No Evidence, Security . . . and much more. Heavily illustrated with photographs, diagrams, and cartoons. $13.50 postpaid ($7.20 plus shipping for wholesale orders of 5 or more).

DEEP ECOLOGY "Living As If Nature Mattered" by Bill Devall and George Sessions. This groundbreaking book presents the philosophical fundamentals for the defense of Earth, discussing biocentrism, intrinsic value, and ecological resisting. Appendices by Dolores LaChapelle, Gary Snyder, John Seed, Carolyn Merchant, Robert Aitken, and Arne Naess. 263 pages, now in paperback. $11 postpaid.

THE MONKEY WRENCH GANG By Edward Abbey with illustrations by R. Crumb. Signed by the author for Earth First!. This 10th Anniversary edition by Dream Garden Press is a true collector's item. Hardcover, $25 postpaid.

SLUMGULLION STEW By Edward Abbey, illustrated by the author, and signed for Earth First!. "An Edward Abbey Reader" with selections from all of Abbey's books including *Jonathan Troy* (written in 1954) to "The Fat Master piece" (Abbey's novel in progress which will be published in a year or so). An outstanding selection of the best of Cactus Ed. Abbey has donated these books to us as a fundraiser — all proceeds go to EF!. This book is now out of print — we have the last copies. 383 pages, hardcover. $20 postpaid.

BEYOND THE WALL "Essays From The Outside" by Edward Abbey. Vintage Abbey recounting trips into the wilderness of Arizona, Sonora, Utah, Texas, and Alaska. Paperback, 203 pages. $9 postpaid.

DESERT SOLITAIRE By Edward Abbey. Abbey's fine collection of explorations in the Southwest. One of the great works of American nature writing. Paperback, $4.50 postpaid.

THE JOURNEY HOME "Some Words in Defense of the American West" by Edward Abbey. Illustrated by Jim Stiles. An anthology of Abbey's best essays in defense of wildness. Includes the classic "Freedom and Wilderness, Wilderness and Freedom." 242 pages, paperback. $10 postpaid.

RESIST MUCH, OBEY LITTLE "Some Notes on Edward Abbey" edited by James Hepworth and Gregory McNamee. Fifteen distinguished writers comment on Edward Abbey as a major American author. Contributors include Wendell Berry, Gary Snyder, William Eastlake, and Barry Lopez. Also includes four interviews with Abbey. 127 pages, paperback. $9 postpaid.

GATHERING THE DESERT By Gary Paul Nabhan with illustrations by Paul Mirocha. If you love the Sonoran desert, you have to have this superbly written and illustrated book describing the natural history and human uses of the key plants of the Sonoran Desert. Destined to be an American nature classic. Nabhan is a careful observer of the desert, an exquisite writer with a fine sense of humor and place, a dedicated conservationist, and one of the world's leading ethnobotanists. Reviewed in May 1986 *Earth First!* 209 pages. Now in paperback. $16.50 postpaid.

FULL CIRCLE "The Poetry and Vision of Lone Wolf Circles." Early poetry and prose from Earth First!'s Lone Wolf Circles. Includes 10 full page prints of shamanistic wilderness art by Wolf. Almost out of print. 58 pages, paperback. $5 postpaid.

BEAR MAGIC A chapbook by the National Grizzly Growers featuring poems by Gary Lawless, Leslie Marmon Silko, James Koller, and Kate Barnes; art by Stephen Petroff; and interviews with Doug Peacock, Dave Foreman, and Lance Olsen. All proceeds to the Bear. $3.50 postpaid.

A SAND COUNTY ALMANAC By Aldo Leopold. This environmental classic was selected by more reviewers in *Sierra* magazine's recent overview of significant environmental books than any other. Dave Foreman, in that article, called it not only the most important conservation book ever written, but the most important book ever written. Paperback, $9.50 postpaid.

THE GIFTING BIRDS "Toward An Art Of Having Place And Being Animal" by Charles Jones. This excellent volume of essays from Dream Garden Press deals with that most important need of our modern world — a sense of place. Reviewed in March 1986 *Earth First!*. Hardcover, 158 pages, $16 postpaid.

KILLING THE HIDDEN WATERS "The Slow Destruction Of Water Resources In The American Southwest" by Charles Bowden. Ed Abbey calls Bowden the "best social critic and environmental journalist now working in the American southwest." This important study examines groundwater depletion in southern Arizona and the Oglalla aquifer by European cultures and the earlier efforts by the Pima/Papago and Comanche to live in harmony with their dry lands. Reviewed in Samhain 86 *EF!*. Paperback, 206 pages, 36 photos, 6 maps, $9 postpaid.

BLUE DESERT By Charles Bowden. Published by the University of Arizona Press in 1986, this is an eloquent and penetrating study of the darker side of the Sunbelt. One chapter, entitled "Foreman," is about — guess who? Belongs on the shelf next to Abbey's "Desert Solitaire." Hardcover, 178 pages, $18.50 postpaid.

FROG MOUNTAIN BLUES The latest from Charles Bowden with photographs by Pulitzer Prize winning photographer Jack Dykinga. A stunning discussion in prose and photography of the Catalina Mountains outside of Tucson, and of the interaction between wilderness and the city. Although published by the University of Arizona Press, Bowden's proposals are as radical as Earth First!. ". . . a case history of how America destroys itself." — Gary Snyder. 16 full page color photos, many b&w. Hardcover, 165 pages. $21.50 postpaid.

WALDEN By Henry David Thoreau with a major introductory essay by Edward Abbey — "Down The River With Henry Thoreau." Paperback, 303 pages, $6.50 postpaid.

THE AMERICAN CONSERVATION MOVEMENT "John Muir and His Legacy" by Stephen Fox. Both a history of the conservation movement and an important new biography of John Muir, this book is recommended as absolutely crucial to understanding the environmental movement. Well-written, heavily footnoted, with photographs, now in paperback, 436 pages, $16.50 postpaid.

OF WOLVES AND MEN By Barry Holstun Lopez. An unprecedented blending of natural and social history, Lopez explores the world of the wolf and where it touches the world of man, with a poet's eloquence and understanding. One of the finest natural history books ever written. Illustrated, 309 pages, paperback, $16.50 postpaid.

THE SNOW LEOPARD Peter Matthiessen's extraordinary journal of his fall journey in the Himalayas with zoologist George Schaller in search of the elusive and endangered Snow Leopard, and in search of himself after the death of his wife from cancer. Paperback, $5 postpaid.

QUATERNARY EXTINCTIONS "A Prehistoric Revolution" edited by Paul S. Martin and Richard G. Klein. Whodunit? 12,000 to 10,000 years ago, dozens of genera of large mammals and birds became extinct. In this impressive book, 38 scientific papers discuss and analyze whether climatic change or overhunting by humans caused the demise of mammoth, mastodon, smilodon, cave bear, cave lion, giant beaver, and others in North & South America, Australia, Oceania, Eurasia, and Africa. A book of crucial importance in understanding the impact of our species on the rest of nature. Hardcover, University of Arizona Press, 892 pages, $67 postpaid.

JAGUAR "One Man's Struggle to Establish the World's First Jaguar Preserve" by Alan Rabinowitz. An outstanding book of conservation and adventure about the author's attempts to save the Jaguars of Belize in Central America. Soon to be reviewed in these pages. 32 pages of color and b&w photographs. Hardcover, $21.50 postpaid.

PARABLE OF THE TRIBES By Andrew Bard Schmookler. A provocative and original thesis on the origin of war and aggression in human society, with special application to environmental problems. Reviewed in Mabon '85 and followed with replies from Schmookler and various replies to Schmookler on the question of anarchy. The debate still continues in these pages. Read the book that started it. Paperback, $11 postpaid.

THE BHOPAL TRAGEDY — ONE YEAR LATER A 235 page detailed report on the Bhopal disaster which killed more than 2,000 people was published by Sahabat Alam Malaysia (Friends of the Earth Malaysia) because the disaster "has not called forth the angry, militant response it should have" and "to call for an international condemnation of transnational corporations who put profit before human lives." $10 postpaid.

CRY WOLF! By Robert Hunter and Paul Watson. A stirring report from two of the founders of the original Greenpeace about the courageous efforts of Project Wolf in British Columbia to stop the demented wolf extermination campaign of the BC government. Reviewed in Nov. '85 *Earth First!*. 130 pages, paperback. $9 postpaid.

SEA OF SLAUGHTER By Farley Mowat. A landmark study of the historic and on-going destruction of wildlife (seabirds, other birds, bears, wolves, fish, whales, seals) along the northern Atlantic seaboard of North America. *USA Today* says that "*Sea of Slaughter* deserves to stand with Rachel Carson's *Silent Spring* as an outstanding indictment of man's stupidity in alienating himself from nature." Paperback, 437 pages, $11.50 postpaid.

NEVER CRY WOLF By Farley Mowat. One of the all-time nature and conservation classics. The adventures of a young Canadian biologist investigating wolves and caribou in the Arctic. Adapted for the Disney movie a couple of years ago. Paperback, $4 postpaid.

A WHALE FOR THE KILLING By Farley Mowat. A real-life story about the struggle to save a Fin Whale trapped in a Newfoundland lagoon and tortured by local villagers for "recreation." Paperback, 213 pages, $4.50 postpaid.

PROMISED LAND "Adventures and Encounters in Wild America" by Michael Frome. An inspiring chronicle of forty years of meeting important conservationists in America's wildest places by the foremost environmental journalist in the United States. Mark Dubois, Sig Olsen, William O. Douglas, Martin Litton and others in the Grand Canyon, Yellowstone, Boundary Waters, Smokies, Maine Woods, and elsewhere. Reviewed in Litha 86. Hardcover, 312 pages, originally priced at $18.95. Signed by Mike Frome. $12 postpaid as a special for EF!ers.

WILDERNESS AND THE AMERICAN MIND Roderick Nash's peerless history of American attitudes toward the wilderness. Perhaps the most important book available for understanding the dynamic interplay between humans and nature in the New World. Now in an expanded, revised 3rd edition with greater emphasis on Deep Ecology. A must for every conservation bookshelf. Paperback. $12.50 postpaid.

EARTH WISDOM Dolores LaChapelle's provocative and inspiring masterwork. We will free ourselves and the land by learning how nature intended us to live. This book provides both the necessary background and the practical steps to begin learning how to "reinhabit" your place on Earth. Fully illustrated. Large format paperback. $14.50 postpaid.

THE OLD WAYS Gary Snyder's remarkable volume on reinhabitation. "The wisdom and skill of those who studied the universe first hand, by direct knowledge and experience, for millennia, both inside and outside themselves, is what we might call the Old Ways." Six approaches to the old ways via poetry, myth, and sense of place. Paperback. 96 pages. $5 postpaid.

THE PATHLESS WAY Michael Cohen's tender yet critical, academic yet passionate, intellectual biography of John Muir. Unlike all other works on Muir, this exceptional book focuses on his ideas and their evolution, and ties Muir to Deep Ecology. With a Ph.D. in Literature, an impressive mountaineering record in the High Sierra, and stature as one of the leading exponents of Deep Ecology, Cohen is uniquely qualified to have written this most important book. Heavily footnoted. Paperback. $14.50 postpaid.

STERILE FOREST "The Case Against Clearcutting" by Edward C. Fritz. Ned Fritz, "The Father of Texas Wilderness" and founder of the Texas Committee on Natural Resources, details his campaign in and out of the courts to halt the Forest Service's arrogant schemes to turn the diverse deciduous forests of east Texas into sterile pine plantations. An important book for understanding the insouciant and corrupt United States Forest Service of today. Paperback. 271 pages. B&w photos. Special discounted price of $6.50 postpaid.

THE WOLF IN THE SOUTHWEST "The Making of an Endangered Species" David E. Brown, editor. Defenders of Wildlife says, "This well-researched and readable book tells the story of the building of a federal bureaucracy devoted to the killing not only of wolves but also of mountain lions, bears and other predators . . . . also valuable for its information on the life history of the wolf and for the colorful accounts of several famous wolves that long evaded traps and poisons." Crucial reading for those interested in returning the wolf to the Southwest. 195 pages with a bibliography and index, photos, maps, charts. University of Arizona Press. Paperback. $11 postpaid.

More titles to be added.

EARTH FIRST! VIDEO

The superb color/sound film of the struggle for the Australian rainforest is now available in video. *Earth First!* is a remarkable film for the dramatic portrayal it presents of a human struggle against that which is loosely called 'growth and progress,' and a stunning pictorial of the rainforests as the film takes you from the remote southern wilds of Tasmania to the Daintree wet tropics in Northern Queensland. This video is a superlative organizing tool for local EF! groups and other groups concerned with rainforest preservation. Narrated by noted Australian actor Jack Thompson and produced by Jeni Kendall and John Seed. Postpaid $41.

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